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THE

JOURNAL

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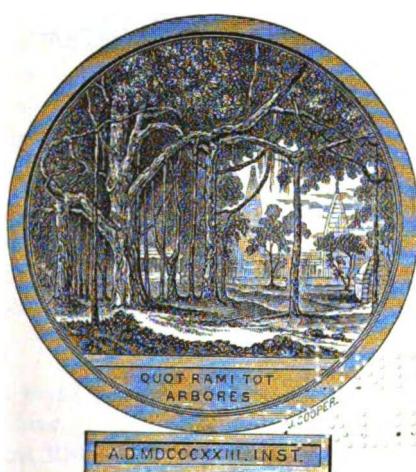
ROYAL ASIATIC SOCIETY

OF

GREAT BRITAIN AND IRELAND

FOR

1895.



PUBLISHED BY THE SOCIETY,
22, ALBEMARLE STREET, LONDON, W.

MDCCCXCV.

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JOURNAL
OF
THE ROYAL ASIATIC SOCIETY.

ART. I.—*Description of Mesopotamia and Bagdad, written about the year 900 A.D. by Ibn Serapion. The Arabic Text edited from a MS. in the British Museum Library, with Translation and Notes.* By GUY LE STRANGE.

INTRODUCTION.

THE Geography of Mesopotamia during the epoch of the Baghdād Caliphate has not, I think, received the attention which the subject deserves. With the exception of the small maps found in the Spruner-Menke Atlas, I believe no detailed description or delineation of the country at this date has been attempted. Yet it must be admitted that the history of the Abbasids is almost incomprehensible without such an aid; for the physical and political condition of the country was not then what it is now, as a glance at the accompanying map will show.

The basis of this map is the description of the two rivers, Euphrates and Tigris, with their affluents and inter-communicating canals, which was written by Ibn Serapion at the beginning of the fourth century A.H., corresponding with the tenth A.D. The text now published for the first time is from the unique MS. of one volume of his work preserved in the British Museum Library (Add. MS. 23,379). Of Ibn Serapion, personally, I believe

THE VILLAGE
AL-MASSĀ'ID: DESCRIPTION OF MESOPOTAMIA AND BAGHDĀD.

nothing is known; the date of his work, however, is fixed by the minute description he has given of Baghdād. Various palaces are described, the latest being the celebrated *Kaṣr-at-Tāj* (the Palace of the Crown), completed by the Caliph Al-Muktafi immediately after his accession in A.H. 289 (902). That Ibn Serapion wrote not later than the first part of the tenth century A.D. is proved by the fact that no mention is made of the palaces which were built in Baghdād by the Buwayhid princes, subsequent to the year 334 A.H. (945), when Mu'izz-ad-Dawla became master of both the capital and the person of the Caliph.

In regard to the Topography of ancient Baghdād—a subject which I hope to take up again and elucidate more fully in a future paper—the information given by Ibn Serapion is of much importance, for it enables us to complete the minute description of the city which we possess in the work of Ya'kūbī, written in A.H. 278 (891), a decade or so before the date of Ibn Serapion. Now Ya'kūbī describes Baghdād from the centre outwards, going along the main-roads; while, on the other hand, Ibn Serapion follows the course of the canals, beginning above and passing down to where each flows out into the Tigris. It will readily be understood that the canals and the high-roads, for the most part, cross each other, and interlace; hence by plotting out the palaces and quarters described by these two independent authorities, a net-work of points is gained, which, with the main course of the Tigris for a back-bone, enables us to reconstitute the ground-plan of Baghdād of the times of the Caliphate. This is what I have attempted in my plan, but full details concerning the various buildings given in Ibn Serapion, and of others mentioned by Ya'kūbī must be reserved for a future paper.

It will be convenient, in this Introduction, briefly to point out how the courses of the Tigris and Euphrates differed in the 10th century A.D. from what is at present found. Ibn Serapion describes the Tigris as rising at a spring and flowing down past Āmid, which is proof that

the eastern branch of the Tigris (and not the Bitlis river) was that regarded as the main-stream by the Arabs. Down as far as Samarrā, the towns given show that the course was then much what it is now. From this place, however, to a point a few miles above Baghdād, the river followed a shorter and more westerly channel than it does at the present day. The line of this older river-bed—which still has the ruins of the towns named by Ibn Serapion lying on its bank—is marked on our maps. After flowing through Baghdād and past Al-Madāin (Ctesiphon), (the Tigris passed down to the latitude of Kūt-al-Amarah, and here the great alterations in its course are to be noticed. At the present day the Tigris follows an easterly channel down to Korna—this also, as we shall show (see Note 1 to Section xiv.), was its course in Sassanian times—and here its waters join the Euphrates to form the Shaṭṭ-al-‘Arab or Tidal Estuary of the combined streams. In the days of the Caliphate, however, the Tigris flowed due south from Kūt-al-Amarah, running down the channel now known as the Shaṭṭ-al-Hay, and passing through the city of Wāsit, below which, by various canals and mouths, the stream spread out and became lost in the great Swamp, which is so important a feature in the geography, political and physical, of that epoch. From the great Swamp—into which, as we shall see later, the Euphrates also poured its waters—a canal flowed out direct into the Tidal Estuary, which thus served to drain off the waters of both the Tigris and the Euphrates. This Estuary, after passing to the eastward of Al-Baṣra, finally came to the open sea at ‘Abbadān, a town which, on account of the recession of the Persian Gulf, now lies nearly twenty miles distant from the present shore-line.) In the account which Ibn Serapion gives of the Estuary of the Dujayl, as he calls the river Karun, there are some matters of importance which will be discussed in the notes appended to my translation.

The description of the Euphrates presents many points of interest. In the first place the Orientals then, as now, considered what we call the Western Euphrates, which

rises in the mountains to the north of Erzeroum, as the main arm of the great river. The Eastern Euphrates, now generally called the Murād-Sū, a name given to it by the Turks, Ibn Serapion and other mediæval geographers speak of as the river Arsanās. This latter name has, apparently, long since fallen into desuetude, but it is evidently identical with the classical *Arænias Flumen*, which Pliny describes in the first century after Christ. It is curious to find another classical name, apparently, still in use in the tenth century A.D., although, as in the former case, this also has now been long forgotten; for the Nahr Lükiya, no longer to be found on our modern maps, is doubtless the river *Lycus* of the Roman geographer. In the time of Ibn Serapion, many of the other great tributaries of the Euphrates, as also their secondary affluents, bore names which are evidently not Arabic. As instances I may mention the rivers Salkit, Jarjariya, and Karākis—possibly there are some others—all of which are now known under Turkish names, but which, in the tenth century A.D., evidently still kept the nomenclature of pre-Islamic times, and thus, in a modified form, preserved the original Greek or native denomination for these streams.

The main-stream of the Euphrates, after passing out from the mountains, received various affluents in the plain of northern Mesopotamia, and flowing south-east, followed its present course down to a point a short distance north of Al-Kūfa. Here the stream bifurcated. The branch to the right—considered then as the main-stream of the Euphrates, but now known as the Hindiyya Canal—ran down past Al-Kūfa, and a short distance below this city became lost in the western part of the great Swamp, which has already been spoken of as swallowing up the waters of the Tigris. The stream to the left or eastward, called the Sūrā Canal—which, in its upper reach, follows the line of the modern Euphrates—ran a short course and then split up into numerous canals whose waters, for the most part, flowed out into the Tigris above Wāsit. Those canals which did not join the Tigris above that

city, joined its waters lower down, for they all drained into the northern part of the great Swamps.

The Arabes had inherited from the Persians, their predecessors in Mesopotamia, the system of canalization which joined the lower courses of the Euphrates and the Tigris, making the Sawād—or Alluvial plain to the south of Takrīt and Al-Anbār—one of the richest countries of the East. A glance at the map will show that the system adopted was to carry off the surplus waters of the Euphrates into the Tigris, for the purpose of irrigating the lands between the two rivers. On the other hand, the waters of the Tigris were, for the most part, tapped by canals on its further or eastern bank, in order more thoroughly to irrigate the lands which lay on the Persian border of its stream. The four great irrigation canals of the Euphrates were the 'Isā, Ṣarsar, Mālik, and Kūtha, and these four with the Sūrā Canal (flowing eastward from the bifurcation above Al-Kūfa) carried off the greater part of the waters of the Euphrates to the Tigris. The distances separating these canals which Ibn Serapion mentions are of great importance, since they enable us to fix their positions. The main canal of the left bank of the Tigris was the great Kāṭūl-Nahrawān channel, dating from the days of the Chosroes; but a shorter line also existed on the right bank of the Tigris, formed by the Ishākiyya and the Dujayl Canals, and this irrigated the lands immediately to the north of Baghdād.

With only a single MS. of the work of Ibn Serapion to consult, the reconstitution of the text has been a matter of some difficulty. Most of the place-names, it is true, occur again either in the works of the contemporary geographers of the third and fourth centuries A.H., or in the later compilations of Yākūt and Bakri; but in some instances places are mentioned once only in Ibn Serapion and by no other geographer, and often the reading of our MS. is corrupt or uncertain. For plotting out the names on my map, I have in most cases been able to fix the position of the towns along the various streams by a reference

to the distances given in the Road-books of Kudāma and other authorities, taking as fixed points the places therein mentioned which still exist. In the three sections describing the city of Baghdād, great help has been derived from the work written by Al-Khaṭīb on the "History of Baghdād," of which the British Museum possesses three fairly correct MSS. Al-Khaṭīb has often copied Ibn Serapion verbatim; and some portions of the work of Al-Khaṭīb have been incorporated by Yākūt, who thus quotes Ibn Serapion at second-hand; Abu-l-Fidā in his geography, on the other hand, appears to have copied some of the text of Ibn Serapion at first-hand.

With all these aids, however, a few corrupt passages remain over, which I have emended as best I could, and these, with minor verbal additions, have been marked by enclosure in square brackets []. The translation has been made as literal as possible, but to avoid ambiguity the antecedent proper-name has constantly been repeated in place of the pronoun; such additions, however, I have marked by enclosure in parentheses (). All dates are given in years of the Hijra; the succeeding, and higher, figures (in parentheses) represent the corresponding dates A.D. I have translated the term *Farsakh* by "league," with which measure it practically corresponds; for along roads, and counting the winding course of the rivers, three miles as the crow flies is above, rather than below, the fair estimate of the *Farsakh*. The Arab mile (*mil*), the one used by Ibn Serapion, is equivalent to our nautical mile or knot—that is to say, about one English statute mile and a quarter. It must be remembered, however, that distances in those early days were not measured, but only estimated by time, being counted as so many *Farsakhs* (the League, or Hour), or so many *Marhalas* (the Day's march); hence the Arab mile may, as a rule, be taken as roughly the equivalent of our mile. On the Map nineteen *Farsakhs*, or fifty-seven Arab miles, go to the degree of latitude.

I have divided up the text (and the translation) into sections, for convenience in adding the notes. These last

have been made as succinct as was compatible with giving translations of short passages from contemporary geographers, whose descriptions enable us to fix distances and positions.

The text of Ibn Serapion, which I now publish, occupies a little over eleven leaves (22 pages) of the MS., which contains in all 68 leaves of a folio-sized volume, written in a clear hand, and dated A.H. 709 (1309). The beginning of the volume contains a description of the various seas, islands, lakes, and mountains of the world, after which come the rivers. Following on the notice of the Euphrates and Tigris (now published) is a page devoted to a minute description of the course of the Nile, and this contains some curious information. The volume closes with an enumeration of various springs and minor streams. The whole of this volume by Ibn Serapion would, I believe, be well worth translating and editing. Apparently, however, in our present MS. we only possess a portion of the entire work, for Ibn Serapion refers to a chapter "On the Roads and Ways" (see Section XIV.), which is nowhere to be found in the volume in the British Museum.

In conclusion I add a list of the authorities quoted in my notes, with a sufficient bibliography to enable my readers to identify the editions of the texts from which my translations have been made.

Ibn Kutayba, wrote about A.H. 250 (864). Edited by Wüstenfeld, 1850.
 Ibn Khurdādbih, A.H. 250 (864). Edited by De Goeje. *Bibliotheca Geographorum Arabicorum*, vol. vi.
 Bilādhuri, A.H. 265 (869). Edited by De Goeje, 1866.
 Kudāma, A.H. 266 (880). *Bibl. Geogr. Arab.* vol. vi.
 Ya'kūbi, A.H. 278 (891). *Idem.* vol. vii.
 Ibn Rusta, A.H. 290 (903). *Idem.* vol. vii.
 Mas'ūdi, A.H. 332 (943). Edited by Barbier de Meynard. Nine vols. Paris, 1877.—*Tanbīh*, by the same Author, in *Bibl. Geogr. Arab.* vol. viii.
 Istakhri, wrote about A.H. 340 (951). *Bibl. Geogr. Arab.* vol. i.
 Ibn Hawkal, A.H. 367 (978). *Idem.* vol. ii.
 Muqaddasi, A.H. 375 (985). *Idem.* vol. iii.
 Nāṣir-i-Khusraw, A.H. 438 (1047). Edited in Persian by C. Schäfer, 1881.

Al-Khaṭīb, wrote about A.H. 450 (1058). Three MSS. of his *History of Baghdad* exist in the British Museum under the numbers Or. 1507, 1508, and Ad. 23,319. It is to the folios of the first of these copies that my references are made. There is also an excellent MS. at the *Bibliothèque Nationale* in Paris, No. 2128 of the new Catalogue, and this I have collated.

Bakri, wrote in A.H. 585 (1189). Edited by Wüstenfeld, 1876.

Yākūt, wrote in A.H. 623 (1225). Edited by Wüstenfeld. Six vols. 1873. Epitome of the same, called the *Maṭasid*, written about A.H. 700 (1300). Edited by Juynboll. Six vols. 1859.

Dimashkī, wrote about A.H. 700 (1300). Edited by Mehren, 1866.

Fakhrī, of about the same date. Edited by Ahlwardt, 1860.

Abu-l-Fidā, wrote A.H. 721 (1321). Edited by Reinaud, 1840.

Ibn-al-Athīr. Chronicle. Edited by C. J. Tornberg. Fourteen vols. 1876.

Z. D. M. G. refers to the Journal of the German Oriental Society.

Jones (Commander J. F. Jones, R.N.). Various papers in the *Records of the Bombay Government*. No. xlivi. New Series, 1857.

Ritter. *Die Erdkunde*. The volumes relating to Western Asia of the second edition. Berlin, 1844.

The Maps I have used are those of Kiepert, namely *Provinces Asiatiques de l'Empire Ottoman*. Six feuilles, Berlin.—And the *Ruinenfelder der Umgegend von Babylon*. Published in the *Zeitschr. der Ges. für Erdkunde*. Vol. xviii.

An anonymous Arabic MS. in the *Bibliothèque Nationale* of a work on Geography, written for the Hamdanid prince Sayf-ad-Dawla, who died in A.H. 356 (967), gives some curious native maps, which have occasionally been of use to me in fixing the position of towns. This MS. bears the number 2214 in the new Catalogue.

ARABIC TEXT.

[I.] معرفة¹ نهر دجلة من اوله الى اخره • وذلك ان دجلة اولها من عين عند طول سدم² سه اخرى لطه وعرض لحل ثم يمر فيها جبلان عند طول سدمه³ وعرض لزمه ثم يعدل مع الجبل الى طول سجه⁴ وعرض لجه وينتهي بدميّنة آمد مماسا لها ثم يمر الى جزيرة ابن عمر فيدور بها ويصير جزيرة في وسطها مديّنة ثم يمر الى مديّنة بلد مماسا لها ثم يمر الى مديّنة الموصل مماسا لها ثم يمر بالحديّة والسن والسودقانية وجبالنا وتكريت ثم يمر الى مديّنة سر من رأى مماسا لها ثم يمر الى القادسية والاجمة والعلث والحظيرة والصومع وعكbra او اوانا وبصري ويزوغى والبردان والمزرفة وقطربل و الشماسية ويشق مديّنة السلم وهي راكبة بشاطئه ثم يمر الى كلوانى ثم يمر الى مديّنة المدالين ثم في وسطها وهي راكبة بشاطئه⁵ ثم يمر الى السيب ودير العاقول والصانية ودير قنى وهمانية⁶ وجرجرى وتنمانية وجبل ونهر سابس ونهر الصلح ثم يمر الى واسط ثم في وسطها وهي راكبة بشاطئه ثم يمر الى الرصافة ونهر بان وفاروت ودير العمال والحوانيت ثم يصب في القطر⁷ فم البطيحة عند طول⁸ عجه وعرض لجه وذلك وسط البطيحة وأذكر لك البطيحة و

¹ MS. third line of f. 30 b. The Roman numeral refers to the Section of the Translation.

² MS. خاتمة.

³ By an error of the MS. Dayr Kunnā and Humāniya are made to precede Dayr al-Ākāl. The first name is more generally spelt دير نعنة.

⁴ MS. without points.

⁵ F. 31 a.

كيف صفتها والانهار التي يصب اليها ويخرج منها بعد عمل نهر الفرات والانهار التي بيته وبين دجلة ان شاء الله تعالى *

[II.] معرفة الفرات من اوله الى آخره * اول نهر الفرات من عين في جبل اقردخس عند طول سل عرض ماك مب ثم تمر الى طرف جبل مسفينا عند طول سك عرض مب كه ثم تمر بمدينة كمح¹ وبحسن المنشار ثم تمر على ميلين من ملطية وتمر بمدينة هنزيط ثم تمر الى مدينة سميساط ثم الى جسر منج وبالس ثم تمر بمدينة الرقة مماسا لها ثم تمر بالمسارك² ونهر سعيد وقرقيسيا والرحبة والدالية ثم تمر بين³ [الرواى] لا مماسا للجبل يقال له جبل القوس ثم تمر الى عانة فتدور بها وتصير جزيرة فيها مدينة ثم تمر الى الوسة والساوسة ثم تمر الى مدينة هيت ثم تمر بالغرب⁴ الانبار وهي مدينة وفيها جسر عليه ثم يمر الى مدينة الكوفة مماسا لها ثم ينفرع منه بين الانبار والكوفة انهر عظام وساذكرها فيما بعد ثم تمر الى موضع طوله عاه وعرضه لاه ثم تصب في البطيحة عبد طول عمه وعرض لال فاذا صار الفرات الى طول عاه وعرض لاه انترق نهرين فيمر النهر الخارج منه بين نهر الفرات⁵ وبين مساد الكوفة والبصرة حتى يصب في البطيحة قريبا من مصب الفرات *

[III.] فاذا فرغت من عمل هذين النهرين العظيمين فابدا بالانهار التي تصب في الفرات والانهار التي تحمل منه وتصب في دجلة نهرا من اوله الى اخره فافهم ما ابيته لك *

¹ MS. here and below كمح.

² MS. in error puts Karkisiyah above the Sa'id Canal.

³ MS. رياور.

⁴ MS. بالغرب و الانبار.

⁵ MS. F. 31 b.

من ذلك نهر يصب في الفرات من جبل أوله عند طول سبک
وعرض ماء ثم يمر بمدينة هنزيط واقليمها ثم يصب في الفرات عند
طول سال وعرض لطک *

ويصب إلى الفرات أيضا نهر يقال له ارسناس وهو نهر شمشاط
وأوله من جبل في حد بلد طرون¹ ثم [يمر]² بباب مدينة شمشاط
ثم يمر بالقرب من باب حصن يقال له حصن زياد وعلى جنوبى
هذا النهر حصون ستة ثم يصب في الفرات فوق ملطية بمرحلتين في
الجانب الشرقي *

ويصب إليه أيضا نهر يقال له نهر لوقية أوله من جبل مرور في
حد بلد أبريق³ وعليه حصن واحد ومصبه في الفرات أسفل مدينة
كمخ بمرحلة فوق مصب ارسناس في الجانب الغربى *
ويصب إليه أيضا نهر أبريق مع جبل ماد إلى مصبه في الفرات
أسفل من نهر لوقية بقليل في الجانب الغربى *

ويصب إليه أيضا نهر يقال له نهر أنجا أوله من جبل أبريق فوق
صحجة طریق ملطية بشق يسير يمر بين جبال ويصب في الفرات
أسفل من مصب نهر ارسناس⁴ بمقدار خمسة فراسخ *

ويصب إليه أيضا نهر يقال له نهر جرجارية⁵ أوله من جبل مرور
قريب بحصن خرشنة في بلد الروم ثم يمر ممراً بعيدا في صحاري
ومروج ويصب في الفرات أسفل من مصب نهر أنجا⁶ بعشرة فراسخ
في الجانب الغربى *

¹ MS. طرون.

² Added.

³ MS. ابريق, below with diacritical points.

⁴ MS. انساس.

⁵ Without points, below points given.

⁶ F. 32 a.

⁷ Without points, below points given.

ويصب اليه ايضا نهر يقال له قباقب وهو نهر عظيم كبير يصب اليه انهار كثيرة وسأذكرها فيما بعد و اول هذا النهر من جوف بلد الروم من نهر جيحان من اقصاه يمر بين جبال و حصون و صحارى و مروج ثم يخرج الى ارض العرب و يصب في الفرات اسفل من مصب نهر جرجاريه بثلاثة فراسخ او اكثر و عليه قنطرة عظيمة تعرف بقنطرة قباقب في الجانب الغربى *

ويصب اليه ايضا نهر يقال له نهر البلين اوله من ارض حران من عين تقال لها عين الذهانية¹ يمر فيسكنى ضياعا و رساتيق و بساتين و يمر ببنا جدى و حصن مسلمة و باجروان² و يمر في ظهر مدينة الرقة و يصب في الفرات اسفل من الرقة السوداء في الجانب الشرقي *

ويصب اليه ايضا نهران مجتمعان في موضع واحد يقال لاحدهما الخابور وللآخر الهرماس فاول الخابور من مدينة راس العين من عين الزاهرية و اول الهرماس من ارض نصبيين من موضع يقال له طور عبدين و الهرماس نهر نصبيين يمر فيسكنى الصياع والبساتين و يخرج من العمارة الى البر و يمر بالخابور فيسكنى ضياع راس العين ثم يجتمعان هو و الهرماس في البرية و الهرماس منصب فيه فيصير نهرا واحدا والغالب عليه الى مصب الخابور فيمر فيسكنى الصياع³ التي في شمال قرقيسيا و يصب في الفرات بقرقيسيا في الجانب الشرقي و يخرج من الهرماس ايضا نهر يقال له الشريان اوله من عند سكير العباس يمر في وسط البرية و يصب في دجلة اسفل من تكريت بعد ان يمر بالحضر و يقطع جبل بارما⁴ *

¹ MS. الدهانية.

² MS. باجروان.

³ F. 32 b.

⁴ MS. بارما.

ويصب اليه ايضا نهر من عين التمر يمر بارضها ثم يمر الى البرية ويصب في الفرات اسفل من مدينة هيـت في الجانب الغربي * [IV.] فاما الانهار التي تستمد منها هذه الانهار الصابة في الفرات فهي انهار كبيرة * فمنها نهر ارسناس يصب اليه نهر يقال له نهر الذثب مخرجه من جبل في ناحية قاليلا يدور فيمر بمحصون كثيرة ويصب في ارسناس فوق مدينة شمشاط بشئ يسير * ويصب الى هذا النهر ايضا نهر يقال له السلقط¹ مخرجه من جبل مزور² يمر بمحصون كثيرة ويصب في ارسناس اسفل مدينة شمشاط وجبالها بقليل * ويصب الى نهر ابريق نهر يقال له زمرة و مخرجه من جبل مرور فوق مخرج نهر لوقية بقليل و مصبه في نهر ابريق اسفل من القعلة بشئ يسير *

ويصب الى نهر جرجارية نهر يقال له نهر عـزـت مخرجه من جبل في ناحية ابريق و مصبه في نهر جرجارية * ويصب الى نهر قباقب نهر يقال له قراتيس³ مخرجه من بحر بلاد الروم يجيـنـي الى قرـيـبـ من بـاـبـ⁴ زـبـرـةـ⁵ ويصب في قباقب * ويصب في قباقب ايضا نهر الزربوق⁶ و مخرجه من جبل بين ملطية و حصن منصور و مصبه في قباقب اسفل من نهر قراتيس و يحمل من نهر الزربونق نهر يقال له نهر ملطية فيسكنه ضياعا و يصب في قباقب اسفل من نهر الزربونق و يحمل من هذا النهر قنـاةـ ملطـيةـ يـمـرـ فيـدـخـلـ المـدـيـنـةـ و يـخـرـجـ مـنـهـ و يـصـبـ فيـ قـبـاـقـبـ اـسـفـلـ القـنـطـرـةـ *

¹ MS. سـلـقـتـ but below section XVIII. with the article.

² MS. مـزـوـرـ See note to the translation.

³ MS. without points, below pointed.

⁴ F. 33 a.

⁵ MS. زـبـرـةـ.

⁶ MS. in one place, the other in another.

ويصب في قباقب أيضا نهر يقال له حوريث¹ أوله عين زنيشا
يصب إلى بحيرات ويمر بالقرب من مدينة الحدث ويصب في
قباقب على سنته *

ويصب إلى حوريث نهر يقال له العرجان أوله من جبل الريش
ويصب في حوريث ومن العرجان قناة الحدث واليه تصب *
[V.] معرفة الانهار التي تحمل منه وتصب في دجلة *
يحمل منه نهر سعيد أوله تحت القبة التي تعرف بقم نهر سعيد تمر
الضياع التي في غربى الفرات وتمر فتسقى ضياع الرحبة فتسقى
وتصب في الفرات فوق دالية مالك بن طوق بعد ما يتفرع منه
انهار في ضياع الدالية في الجانب الغربى *

ويحمل منه أيضا نهر يقال له دجبل أوله فوق قرية الرب بفرسخ
او أكثر ثم يمر في العراض² ويتفرع منه انهار كثيرة تسقى ضياع مسكن
وقطربيل وما يليها من الرساتيق ويصب في دجلة³ بين عكبرا
وبغداد *

ويحمل⁴ منه أيضا نهر يقال له نهر عيسى أوله عند طول سجن
وعرض لبك وعلى فوهة قنطرة مهولة يقال لها قنطرة دمما ودمما
قرية راكبة الفرات والهبر يمر النهر جاريا فتسقى طسوج فیروز سبور
ويمربى وضياع على جانبيه وإذا صار إلى المحول يتفرع منه
انهار مدينة السلام وستذكرة فيما بعد ثم يمر إلى اليسارية عليه
هناك قنطرة وهي قنطرة اليسارية ثم يمر في وسط بادوريا⁵ من جانبيها
المشرقي ثم يمر إلى الرومية وعليه هناك قنطرة تعرف بالروميمية

¹ MS. here and below. جوريث. See note to the translation.

² MS. العراض.

³ MS. الدحلة.

⁴ F. 33 b.

⁵ MS. بادوريا.

و يمر الى الزياتين¹ [و عليه هناك قنطرة تعرف بالزياتين] ثم يمر الى موضع باعة الاشنان و عليه هناك قنطرة تعرف بقنطرة الاشنان ثم يمر الى موضع باعة الشوك و عليه هناك قنطرة تعرف بقنطرة الشوك ثم يمر الى موضع باعة الرمان و عليه هناك قنطرة تعرف بقنطرة الرمان ثم يمر الى قنطرة المغيس و المغيس ثم يمر الى قنطرة البستان ثم يمر الى قنطرة المعبدى ثم يمر الى قنطرة بني زريق و يصب في دجلة اسفل من قصر عيسى بن موسى في مدينة السلام في الجانب الغربي *

ويحمل منه ايضا نهر يقال له نهر صرارolle اسفل من دمما بشلثة فراسخ وهو نهر كبير وهو ذوب² يسقى منه بدوالي و الشواديف و عليه جسر و ضياع و قرى و يمر ببعض بادوريا و مصبه في دجلة بين بغداد و المدائن و هو فوق المدائن باربعة فراسخ في الجانب الغربي *

ويحمل منه ايضا نهر يقال له نهر الملك اوله اسفل من فوهة نهر صرار بشلثة فراسخ وهو نهر كثير الضياع خصب و عليه جسر و قرى كثيرة و عمارات و يتفرع منه أنهار كثيرة وهو طسوج من السواد و مصبه في دجلة اسفل من المدائن بشلثة فراسخ في الجانب الغربي *

ويحمل منه ايضا نهر يقال له [نهر] كوثي اوله⁴ اسفل من نهر الملك بشلثة فراسخ وهو نهر كثير الضياع و القرى و عليه جسر و يتفرع منه أنهار تسقى طسوج كوثي من كورة اردشير بابakan⁵ وبعض

¹ Added from Yākūt IV. 842. MS. الياس.

² MS. ذوب. Cf. Mardād I. 368.

³ F. 34 a.

⁴ اوله من اسفل.

⁵ MS. بابakan.

طسوج نهر جوبر¹ و يمر بكوثى ربا ويصب فى دجلة اسفل المدائن
بعشرة فراسخ فى الجانب الغربى *

[VII.] فإذا جاوز الفرات نهر كوثى بستة فراسخ انقسم قسمين
فيمر الفرات الى قنطرة الكوفة و يماس مدينة الكوفة و عليه جسر
هناك و يمر الى البطايخ *

و يمر القسم الآخر نهرا عظيما اعظم من الفرات و اعرض و هو
النهر الذى يقال له سورا الاعلى يمر بقرى و ضياع يتفرع منه انها
كثيرة تسقى طسوج سورا و بربيسما² و باروسما و يمر بازا مدينة قصر
ابن هبيرة بينهما اقل من ميل و هناك على النهر جسر و هو جسر
سورا و يحمل منه نهر ابى رحا اوله فوق القصر بفراسخ و يمر هذا النهر
مع مدينة القصر و يصب الى سورا اسفل من القصر بفراسخ و يمر نهر
سورا بين القصر مادا الى³ ستة فراسخ فيحمل منه هناك نهر يقال له
نهر سورا الاسفل وعلى فوهة هذا النهر قنطرة عظيمة يقال له قنطرة
القامغان والماء فيها منصب عظيم يمر هذا النهر بقرى و عمارات
ويتفرع منه انها كثيرة تسقى طسوج بابل و خطرنیة⁴ و الجامعین
و الفلوحة العليا والسفلى و يمر هذا النهر فيما بين مدينة بابل و يمر
بالمجامعین المحدث والقديم و يمر الى حمدا باد و خطرنیة و يمر الى
قسین و يتفرع منه هناك انها تسقى طسوج جنبل⁵ و ما والاها و
يصب في النهر الذى يأخذ من الفرات و هو البداية اسفل من الكوفة
في سوادها و يحمل من نهر سورا الاسفل نهر يقال له النرس⁶ اوله مع
الجامع القديم يمر بقرى و ضياع و يتفرع منه انها تسقى سواد الكوفة

¹ MS. جوبر.

² MS. بربيسما.

³ F. 34 b.

⁴ MS. خطرنیه below with points.

⁵ جنبل.

⁶ MS. النرس below with points.

او بعضه ويمر بالهارثية وبحمام عمر و من قنطرة القامغان الى فم النرس ستة فراسخ و من فم النرس الى حمام عمر ستة فراسخ فيصب في البداية التي في مoward الكوفة الذي في شرقى الفرات *

فإذا جاوز سروا الاعلى قنطرة القامغان سمى هناك الصراة الكبيرة يمر بالعقر وبقرى وضياع ثم يمر الى صابرينا ويتفرع منه هناك انهار تسقى الصياع التي في غربى *

ويحمل منه نهر يقال له صراة جاماس¹ اوله عند التواعير ويمر فيسوقى الصياع هناك ويصب في النهر الكبير اسفل مدينة النيل بشلة فراسخ وتمر الصراة الكبيرة مدينة النيل وعليه² هناك قنطرة يقال لها العاسى فإذا جاوز النهر القطرة سمى النيل فيمر بقرى و عماراث الى موضع يقال له المهلل بينه وبين النعمانية التي على شاطئ دجلة اقل من فراسخ و منه يحول الى دجلة ثم يطيف³ النهر من هناك فيمر الى نهر سايس القرية الراكبة دجلة ويسمى هناك نهر سايس ويصب في دجلة اسفل من القرية بفراسخ *

فهذه الانهار التي تصب وتحمل من نهر الفرات وقد فرغ منها وبقى عليك استخراج انهار دجلة التي تصب اليها وتحمل منها وانا مبين لك ذلك ان شاء الله تعالى *

[VII.] فمن ذلك نهر يقال له نهر الذيب يصب الى دجلة اوله من جبل عند طول سهل عرض لطاه وينبع من ناحية ارزن و يصب في دجلة عند طول سهل عرض لول *

ويصب اليها ايضا نهر يقال له [نافان]⁴ اوله من عين في جبل

¹ حاماس MS.

² F. 35 a.

³ MS. بطن.

⁴ MS. ناس.

عند طول مطاه سطه وعرض لاط ومحبته في دجلة عند طول سطية^١ وعرض لول^٢ *

ويصب إليها أيضا نهريقال له نهر بسانقا^٣ أوله من ارض ميانارقين ومحبته في دجلة فوق جزيرة ابن عمر بخمسة^٤ فراسخ في الجانب الشرقي *

ويصب إليها انهر الزوابي فاول احدها من جبل عند طول عال وعرض لمح محبته في دجلة عند طول مطال وعرض لهل في الجانب الشرقي *

والزاب الثاني أوله عند طول عبة وعرض لمحه^٥ ومحبته في دجلة عند طول سطم وعرض لهه في الجانب الشرقي *

ويصب إليها أيضا نهريقال له الشثار أوله من نهر الهرماس نهر نصبيين يمر فيقطع جبلًا مفترضًا له ويحيى في البرية ويمر بالحضر ويحيى في بريه ساكجار ويصب في دجلة فوق مدينة تكريت بفرسخين في الجانب الغربي *

ويصب إليها أيضاً أسفل الحصن حصن كيما [نهر سريط]^٦ لم ذكره وساتيدهماد^٧ ولم ذكره *

.] VIII.] معرفة الانهار التي تحمل منها واليها تصب كلها *

يحمل من دجلة من غربها^٨ نهر يقال له الاصحاقى أوله أسفل من تكريت بشئ يمر في غربى دجلة عليه ضياع وعمارات ويمر

^١ MS. مطاه or مطاه سطه, without points.

^٢ MS. ناما.

^٣ MS. بضم.

^٤ F. 26 b.

^٥ MS. اهل.

^٦ MS. سط.

^٧ MS. ساتيدهماد.

^٨ MS. سرتها.

بطيرهان¹ ويجهى الى قصر المعتصم بالله المعروف بقصر العجم ويسقى
الضياع التي هناك في غربى مدينة سر من راي المعروفات بالوله و
الثانية والثالثة الى السابعة ويصب في دجلة بازاء المطيرة *
ويحمل منه ايضا من شرقها القاطل الاعلى الكسروي اوله اسفل
دور الحارث بشئ بسيئ مماس لقصر المتكول على الله المعروف
بالجعفرى وعليه هناك قنطرة حجارة ثم يمر الى الينا خية وعليه
هناك قنطرة كسرية ثم يمر الى المحمدية وعليه هناك جسر
زاريق ثم يمر الى الاجمة قرية كبيرة ثم يمر الى الشاذروان ثم يمر الى
المأمونية² وهي قرية كبيرة ثم الى القنطرة وهذه قرى³ عامرة وضياع
متصلة ثم يمر الى قرية يقال لها مزلى⁴ وباعقوبا⁵ ويسمى هناك
تامرا ثم يمر الى باجسرى⁶ ويجهى الى الجسر المعروف بجسر
النهران ويعزف النهر هناك بالنهران ثم يمر الى الشاذروان الاعلى
ثم يمر الى جسر بوران ثم يمر الى عبرتا ثم الى بيرزاطية⁷ ثم الى
الشاذروان الاسفل وهذه قرى وضياع جليلة ثم يمر الى اسكاف بني
الجندى وهي مدينة في جانبيين والنهر يشقها ثم يمر بين قرى متصلة
ووضياع مادة الى ان يصب في دجلة اسفل ماذرايا⁸ بشئ يسير في
الجانب الشرقي *

[IX.] ويحمل منه ايضا الثالثة القواطيل او ايلها كلها موضع واحد
اسفل مدينة سر من راي بفرسخين بين المطيرة وبركوارا ويسى

¹ MS. بطيران.

² MS. المأمونية below as corrected.

³ F. 36 a.

⁴ Below written صلوى.

⁵ MS. باعقوبا.

⁶ MS. باجسرى.

⁷ MS. possibly بيرزاطية In the *Tanbiā*, p. 63.

⁸ MS. ماذرايا.

الاعلى منها اليهودى وعليه قنطرة وصيف و يمر مادا الى ان يصب في القاطول الكسروى اسفل المأمونية والثانى يقال له المأمونى وهو الوسط ويمر بقرى وضياع وهو طسوج من السواد ومصبه في القاطول الكسروى اسفل من قرية القنطرة الثالث يقال له ابو الجند وهو السفل وهو اجلها واعمرها شاطيا يمر بين ضياع وقرى ويترفع منه انهار تسمى النساع التي على شاطئ دجلة الشرقي ويصب اكثراها الى دجلة ثم يمر الى طفرا وعليه هناك جسر ثم يمر في القاطول الكسروى فوق صولي¹ باريعة فراسخن^{*}

ويحمل من تامرا نهريقال له الخالص يمر بين ضياع وقرى ويحمل منه انهار كثيرة² وهو نهر كبير مجبر في السفن ويصب في دجلة اسفل الراشدية بفرسخين شرقى دجلة^{*}

ويحمل من النهروان نهريقال له نهر ديالى اوله اسفل الجسر بميل يمر بقرى وضياع ويصب في دجلة اسفل بغداد بثلاثة فراسخن^{*} ويحمل من دجلة انهار كثيرة في اسفل مدينة واسط تصب كلها في البطيحة وبعضا في بعض اكابرها واجلها ما قد ذكرناه^{*} منها نهر يقال له نهر بان اوله³ اسفل واسط مع القرية التي تسمى نهر بان ثم يمر بقرى وضياع ويقلب ويصب في البطيحة^{*} ويحمل منها ايضا نهر يقال له نهر قريش اوله من القرية التي تسمى نهر قريش يمر بقرى وضياع ويصب في البطيحة غربى [واسط]⁴ ويحمل منه ايضا نهر يقال له السيب وهو سيف العقر و مدينة العقر رايتها اوله اسفل نهر بان بفرسخين يمر في قرى وضياع ويمر بالجوابد ويترفع منه ايضا انهار

¹ ملبي.

² F. 36 b.

³ اول.

⁴ Added.

كثيرة ويقلب فيصب في البطيحة * ويحمل منها ايضا نهر يقال له
بَرْدُودِي او له مع القرية التي تسمى الشديدة وهو نهر جليل ويصب
في البطيحة *

نهره انهار دجلة الصابة اليها والعاملة منها وقد بينا لك
فانهما *

[X.] فاما انهار مدينة السلام الجارية فيها ومنها شرب من يقرب
اليها فاول ما نبدا به من ذلك الانهار التي في الجانب الشرقي
وهو عسكر المهدى * من ذلك نهر يقال له نهر موسى او له من النهرين
في ظهر قصر المعتصم¹ المعروف بالشريان او النهر بين من النهرين
فوق الجسر بشئ يسير يمر جاريا ويتفرع منه انهار كثيرة تسقى سواد
بغداد ويمر في شرق الشريان عليه قرى وفياع ويستقى بعض طسوج
كلوادى ويصب في دجلة اسفل من مدينة السلام بأقل من
فرسخين *

ويحمل منه ايضا النهر المعروف بنهر موسى او له في الموضع
الذى تقدم ذكره يمر فيدخل قصر الشريان ويدور فيه ويخرج منه ثم
يصير الى موضع يقال له مقسم الماء فينقسم هناك ثلاثة اقسام
فيمر الاول منها الى باب سوق الدواب ويجتاز بباب عمار ويحمل
منه هناك نهر يمر الى دار البانوجة² ويقى هناك * وينهر موسى
فيدخل من باب سوق الدواب وينهر الى باب مُقْيَر الكبير فيحمل
منه هناك نهر يمر الى دار ابن الخطيب في الشارع المعروف بسعد
الوصيف ويخرج الى العلافين فيصب فيه³ النهر الذى حفره المعتصم

¹ F. 37 a.

² MS. المانوجه و سعى.

³ MS. في.

للبجيرة^١ ويمر في الشارع المعروف خلف الحوانين إلى العلافين
باب المخرم^٢ ويمر في قنطرة العباس التي في باب المخرم ويمر في
الشارع إلى المخرم ويقى هناك *

ويمر نهر موسى إلى قنطرة الانصار فيحمل منه هناك ثالثة انهار
يصب أحدها في حوض الانصار و الثاني في حوض هيلانة^٣ و الثالث
في حوض داود و يمر نهر موسى إلى شارع درب الطويل و قصر
المعتصم بالله فيحمل منه هناك نهر يمر إلى سوق العطش مادا في
وسط شارع كرْم العرش و يصب في^٤ دار الوزير على بن محمد بن
الفرات و يقى هناك * ويمر نهر موسى ملائقا لقصر المعتصم إلى أن
يخرج إلى الشارع الاعظم ثم يخرج إلى شارع عمرو الرومي ثم
يدخل إلى بستان الزاهر فيسوقه ثم يصب في دجلة^٥ أسفل البستان
بشئ يسير *

ثم يمر النهر الثاني من المقسم إلى باب أبز فيدخل إلى بغداد
من هناك ويسعى نهر المعلى و يمر بين الدور إلى باب سوق اللبان^٦
ثم يدخل قصر المعتصم المعروف بالفردوس ويدور فيه و يصب إلى
دجلة مع القصر *

و يمر النهر الثالث من المقسم إلى باب قطعية موسجيين^٧ ثم
يمر إلى باب العامة ثم يدخل إلى القصر المعروف بالحسنى فيدور
فيه و يصب في دجلة مع قصر المكتفى بالله المعروف بالناج *

^١ MS. of this line the MSS. of Al-Khaṭīb have the
الصحراء. In place of this line the MSS. of Al-Khaṭīb have the
following: ويمر في منه إلى باب سوق القم ثم إلى خدعت العباس:

^٢ MS. here and below. المخرم

^٣ MS. هيلانة.

^٤ F. 37 b.

^٥ MS. الدجلة.

^٦ MS. اللبان.

^٧ MS. موسجيين. Al-Khaṭīb, موسجيين.

ويحمل من النهر بين نهر يقال له نهر على اوله فوق نهر موسى
بشئ يسير يمر معترضاً لطريق خراسان الى قرية الاشة و يمر فيسكنى
طسوج نهر بوق و رستاق الأفروطرو يصب في نهر من الخالص *

ويحمل من نهر الفضل نهر يقال له نهر الجعفرية يمر بقرى و ضياع
و يصب في سواد بغداد الذي في شمالها * و يحمل من نهر الجعفرية
نهر يقال له نهر السور يمر مع سور بغداد اوله من نهر الجعفرية يمر
باب خراسان وباب البردان و يصب في نهر الفضل¹ الذي يصب
باب الشامية *

ويحمل من نهر الخالص الذي قلنا يصب اسفل الراشدية نهر يقال
له نهر الفضل يجيئ الى باب الشامية يمر فيسكنى ضياعاً عليه و قرى
و يصب في دجلة مع باب الشامية و يحمل من نهر الشامية
و هو² نهر الفضل نهر يقال له نهر المهدى اوله فوق الباب بشئ يسير
يمر فيدخل الى مدينة السلام من باب الشامية و يجيئ الى سوقة
جعفر و يمر في الشارع المعروف بشارع نهر المهدى ثم يجيئ الى
قطرة البردان و يدخل في دار الروميين ثم يخرج الى سوقة نصر بن
مالك ثم يدخل الرصافة في مسجد الجامع الى بستان حفص
و يصب في جوف قصر الرصافة في بركة فيه *

ويحمل من هذا النهر نهر اوله في سوقة نصر مع الابواب الحديدة
يمر في وسط شارع باب خراسان مادماً الى ان يصب في نهر السور³
باب خراسان * فهذه انها جانب الشرقي و يبقى انها جانب
الغربي وانا ابينها ان شاء الله *

¹ The M.S. gives الخالص in error.

² F. 38 a.

³ The M.S. gives in error نهر الفضل.

[XI.] من ذلك نهر يقال له الصراء اوله من نهر عيسى فوق
قرية المحمول الكبير بشئ يسير يمر هذا النهر فيسكنى ضياع و بساتين
بادوريا و يتفرع منه انهار كثيرة و يدخل بغداد فيمرا بقنطرة العباس
ثم يمر الى قنطرة الصينيات ثم يمر الى قنطرة رحا¹ البطريق وهي
قنطرة² الزيد ثم يمر الى القنطرة العتيقة ثم يمر الى³ القنطرة الجديدة
ثم يصب في دجلة اسفل الخلد⁴ بشئ يسير *

ويحمل من الصراء نهر يقال له خندق⁵ ظاهر اوله من نهر الصراء
اسفل من فوته بفرسخ يمر فيسكنى الضياع و يدور حول مدينة السلام
مما يلي الحربية⁶ فيمرا الى باب الانبار و عليه هناك قنطرة ثم يمر
الى باب الحديد⁷ و عليه هناك قنطرة و يمر الى باب حرب و عليه
هناك قنطرة و يمر الى باب قطربل و عليه هناك قنطرة رحا ام
جعفر⁸ و يمر في وسط قطعه ام جعفر و يصب في دجلة فوق دار
اسحاق بن ابرهيم الطاهري بشئ يسير *

ويحمل من الخندق نهر⁹ يقال له الصراء الصغيرة يجئ قاطعا
للبساتين يمر ببعض بادوريا¹⁰ و يصب في الصراء الكبيرة اسفل من
رحا البطريق بشئ يسير *

ويحمل من نهر عيسى نهر يقال له كرخايا اوله اسفل المحمول الكبير

¹ MS. رحا.

² MS. الرد.

³ MS. قنطرة.

⁴ MS. الخلد.

⁵ MS. عدن.

⁶ MS. الحربية.

⁷ MS. الحديد.

⁸ F. 38 b.

⁹ MS. نهر.

¹⁰ MS. بادوريا.

بشي يسير يمر في وسط طسوج بادوريا ويترفع منه انهار ينبع في بادوريا تسمى و تعرف وعلى جانبيه قرى و فسائع و بساتين مادا الى ان يدخل بغداد من باب ابي قبيصة^١ ويمر الى قنطرة اليهود ويمر الى قنطرة درب الحجارة ويمر الى قنطرة البيمارستان و باب محوّل فيترفع منه هناك انهار الكرخ كلها *

فمن ذلك اذا جاوز كرخايا قنطرة البيمارستان فاول الانهار نهر يقال له نهر رزين يمر فيأخذ في ربع حميد فيدور فيه ثم يمر الى سويقة ابى الورد ثم يمر الى بركة زلزل فيدور فيها ثم يمر الى باب طاق الحرانى ثم يصب في الصراة الكبيرة اسفل من القنطرة الجديدة مع القنطرة ويعرف بهراوى عاص *

و اذا صار نهر رزين باب سويقة ابى الورد بحمل منه نهر^٢ يعبر في قورج على القنطرة^٣ العتيقة فيمر مادا الى شارع باب الكوفة فيدخل [نهر]^٤ من هناك الى بعض آثار مدينة ابي جعفر المنصور و ينقطع فيها ويمر النهر من باب الكوفة مادا الى شارع التحاطمة يمر الى باب الشام و يمر في شارع الجسر الى طرف الزبيدية^٥ ويفنى هناك * ثم يمر نهر كرخايا من البيمارستان^٦ فاذا مار الى الدربات يسمى هناك العمود و هو النهر الذي يترفع منه انهار الكرخ الداخلة فيمر النهر من هناك الى موضع قريب منه يسمى هناك رحا ابى القسم الى موضع يعرف بالواسطيين ثم يمر الى موضع يعرف بالخفقة^٧

^١ قبيصة.

^٢ MS. بيرا.

^٣ MS. قنطرة.

^٤ Added.

^٥ MS. الزيبدية.

^٦ F. 39 a.

^٧ MS. بالخفقة.

فيحمل منه هناك نهر¹ يقال له نهر البازين² يعطف فيخرج في شارع المصور ثم يمر الى دار كعب ثم يخرج الى باب الكرخ ثم يدخل البازين ثم يمر الى الغرازين ثم يدخل في اصحاب الصابون ثم يصب في دجلة تحت دار الجوز *

ثم يمر النهر الكبير من الخفقة³ الى طرف مربعة الزيات فيعطف منه هناك نهر يقال له نهر الدجاج يمر فاخذ مادا الى اصحاب القني ثم يمر الى اصحاب القصب و شارع القيارين و يصب في دجلة في اصحاب الطعام *

ثم يمر⁴ النهر الكبير من مربعة الزيات الى دوارة الحمار فيعطف منه هناك نهر يقال له نهر الكلاب⁵ يأخذ في شارع قطيعة الكلاب مادا يصب [تحت] قنطرة الشوك⁶ في نهر عيسى بن موسى * ثم يمر هذا النهر الكبير من دوارة الحمار الى موضع يقال له مربعة صالح فيعطف منه هناك نهر يقال له نهر القلائين⁷ يمر مادا الى السواعين ثم الى اصحاب القصب و يصب هناك في نهر الدجاج و يصيران نهرا واحدا *

ثم يمر النهر الكبير من مربعة صالح الى موضع يعرف بنهر طابق ثم يصب في نهر عيسى في موضع يعرف بمشعرة الأس بحضوره دار بطيخ فهذه انهار الكرخ وبقى انهار الحريمة⁸ و انا ابينها ان شاء الله تعالى *

¹ MS. نهر.

² MS. البازين.

³ MS. الخفقة. The reading given is that of the MSS. of Al-Khatib.

⁴ MS. يمر الى النهر.

⁵ MS. كعب.

⁶ MS. المولى. From Al-Khatib.

⁷ MS. القلائين.

⁸ MS. الحريمة.

⁹ F. 39 b.

[XII.] ومن ذلك نهر يحمل من دجلة يقال له نهر بطاطيا اوله من اسفل فوهة دجلة بستة^١ فراسخ يمر فيسكنه ضياعاً وقرى و يمر في وسط مسكن ويصب في الضياع ويغدو فيها^{*} ويحمل منه نهر اسفل جسر^٢ بطاطيا بشئ يسير يجئه محو مدينة السلام فيمر على عبارة قورج قنطرة باب الانبار ثم يدخل بغداد من هناك فيمر في شارع باب الانبار و يمر في شارع الكبش ويغدو هناك^{*} ويحمل من نهر بطاطيا نهر^٣ اسفل من النهر الاول يجئه نجف بغداد فيمر على عبارة يقال لها عبارة الكوخ بين باب حرب و باب الحديد ويمر فيدخل بغداد من هناك و يمر في شارع دجلة الى مربعة^٤ الفرس فيحمل منه هناك نهر يقال له نهر دكان^٥ الابنا و يغدو هناك^{*} و يمر النهر الكبير من مربعة الفرس الى قنطرة ابي الجون^٦ فيحمل منه هناك نهر^٧ الى كتاب اليتامي الى مربعة شبيب و يصب هناك في نهر الشارع سندكرة^{*} ثم يمر النهر الكبير من قنطرة ابي الجون^٨ الى شارع قصر هانى ثم يمر الى بستان القس و يصب في النهر الذي يمر بشارع القمحاطية^{*} ويحمل من نهر بطاطيا نهر اوله من قناة الكوخ يجئه الى بغداد و يمر على عبارة قورج على قنطرة باب حرب و يدخل بغداد من هناك و يمر في وسط شارع باب حرب الى شارع دار ابن ابي عون

^١ MS. بست.
^٢ MS. نهر امثل حمر.
^٣ MS. نهر.
^٤ MS. مدينة.
^٥ MS. سندكان اليها.
^٦ MS. ابي الجون.
^٧ MS.

و يحيى الى مربعة ابي العباس ثم يحيى الى مربعة شبيب فيصب
فيه النهر الذى ذكرناه ثم يمر الى باب الشام *
فهذه انها مدينة السلام¹ قد بيناها و هذه الانهار التى في الحيرية
هي قنی محىت الارض و اوايلاها مكتشفة فانهم ذلك ان شاء الله
تعالى *

[XIII.] فاما انها البصرة و صفة البطيحة و دجلة العوراء
فانا ابيين لك ذلك كله وبالله التوفيق * صفة البطيحة *
و ذلك ان اول البطيحة القطر و هو زقاق قصب نابت
و بعده هور و المهر هو ما اكثیر ليس فيه قصب و اسم هذا المهر
بمحض² و بعده زقاق قصب ثم المهر الثاني و اسمه بكمصى و بعده
زقاق قصب ثم المهر الثالث اسمه بصريلانا و بعده زقاق قصب ثم المهر
الرابع و اسمه المحمدية و فيه منارة حسان و هو اعظم الاهوار و بعده
زقاق قصب وهو ماد الى نهر ابى الاسد و يمر النهر بالحالة و قرية
الكونين ويصب الى دجلة العوراء *

[XIV.] صفة دجلة العوراء * و اذا الخارج من نهر ابى الاسد فان
دجلة العوراء تستقبله معرضة له فالطريق الى البصرة على يمين
الخارج ويسره الى عبدسى والمدار و ليس لها هناك مصب ولا
مخرج بل هي نهاية يلحقها المد والجزر فاذا عطف الخارج من نهر
ابى الاسد منه مر مادا الى الدسكرة و المفتح و عبادان و سليمانان³
و يصب في البحر اسفل عبادان و ساذكر لك موقع هذه القرى
و المدن في جانبي دجلة العوراء في وقت الطرق و المسالك ان
شاء الله تعالى *

¹ F. 40 B.² MS. بمحضى.³ MS. سليمانان.

[XV.] صفة انهر البصرة¹ * وذلک ان البصرة على فيض لها وهذه الانهار تصب اليه والمد والجزر يلحق الى اواخرها ويجزر منها * و اول نهر يلقاء من نهر ابى الاسد يمنة وهو ماد الى البصرة نهر يقال له نهر المرأة وبينه وبين نهر ابى الاسد فرسخان * والثانى نهر يقال له نهر الدير وبينه وبين نهر المرأة ثلاثة فراسخ * والثالث نهر يقال له بشق شيرين² وبينه وبين الدير ستة فراسخ * والرابع نهر يقال له نهر معقل وبينه وبين بشق شيرين فرسخان * والخامس نهر يقال له نهر الابلة والابلة هي فوهة وبينه وبين نهر [معقل]³ اربعة فراسخ * والسادس نهر يقال له اليهودى وبينه وبين الابلة اربعة فراسخ * والسابع نهر يقال له نهر ابى الخصيب وبينه وبين اليهودى فراسخ * والثامن نهر يقال له نهر الامير وبينه وبين نهر ابى الخصيب فراسخ * والتاسع نهر يقال له نهر القندل وبينه وبين نهر الامير فرسخان *

و هذه الانهار التسعة كلها تصب الى فيض البصرة و اطوالها اربعة فراسخ و اقل و اکثر و الفيض يصب عند عبادان في دجلة العوراء⁴ فوتت الجزر و هو كثير * و عبادان قرية من البحر والبحر قريب منها و ما في هذه الانهار نهر الا ويحمل منه انهر⁵ كثيرة تسقى تلك التساع * فهذا انهر البصرة المشهورة العظام التي في الجانب الغربي من دجلة العوراء و بقى ما في الجانب الشرقي و انا ابین لک ذلک ان شاء الله تعالى *

¹ F. 40 b.

² MS. سردين.

³ MS. in error, نهر الابلة.

⁴ MS. اهارا.

[XVI] ومن ذلك اذا جاوز الخارج من نهر[ابي] الاسد فاول الانهار نهر يقال له نهر المدار¹ يحمل منه² انهار³ كثيرة و اخره سكر و طوله ستة فراسخ⁴ والثانى نهر يقال له نهر الريان و بينه وبين المبارك⁵ ثلاثة عشر فرسخا ويحمل منه انهار كثيرة وقد كان طريقا الى الهاوز قس克رو طوله ستة فراسخ⁶ والثالث⁷ نهر يقال له نهر بيان⁸ وهو الان طريق الهاوز يمر من فمه الى حصن مهدى⁹ ثم الى فم دهستان وهو البحر ثم الى سوق بحر ثم يمر في نهر السدرة ثم الى البحر و من سوق بحر¹⁰ الى المسرقان نهر الهاوز مقدار يسير في العراض ثم يركب الى مدن الهاوز و سذكر المسرقان فيما بعد ان شاء الله تعالى *

[XVIII] فهذه انهار البصرة الكبار المشهورة فاذا فرغت من عملها فينبغي لك ان تعلم الانهار التي تصب الى الانهار الرومية ومدينة ملطية حتى تكون قد فرغت من جميع ما جازه هذان النهار العظيمان الشريفان ولا يبقى عليك فيما شئ ان شاء الله تعالى من ذلك نهر ارسناس يصب اليه نهر يقال له نهر الذئب اوله من جبل في ناحية قاليقلا يدور فيمر بمحصون كثيرة ويصب في ارسناس فوق شمشاط بشئ يسير *

ويصب الى ارسناس ايضا نهر يقال له نهر السقط¹¹ و مخرجه من

¹ MS. المدار.

² F. 41 a.

³ MS. اهارا.

⁴ Query to read المدار.

⁵ MS. الرابع.

⁶ MS. بباب.

⁷ MS. مهدى.

⁸ MS. here بحر and below.

⁹ Above section IV. سيل.

جبل مزور^١ يمر بمحصون كثيرة ويصب في ارسناس اسفل من مدينة
شمساط بميل منع جبلها المحيط بها *
ومن ذلك نهر ابريق ويصب اليه نهر يقال له نهر زمرة^٢ مخرج
من جبل مزور فوق نهر لوقية^٣ بقليل ومصبه في نهر ابريق
اسفل من القلعة بشئ يسير *
ومن ذلك نهر جرجارية ويصب اليه ايضا نهر يقال له نهر عَوْث
مخرج من جبل ناحية ابريق ومصبه في نهر جرجارية في وسط
مرج^٤ هناك *
و من ذلك نهر قباقب يصب اليه نهر يقال له نهر قرقيس
مخرج من تلخوم بلد الروم يجيئ الى قريب من باب زطرة^٥ ثم
يصب في قباقب * ويصب اليه ايضا نهر يقال له نهر الزرنوق و
مخرج من جبل بين ملطية وبين حصن منصور ومصبه في
قباقب اسفل من نهر قرقيس *
ويحمل من نهر الزرنوق نهر يقال له نهر ملطية يمر فيسكنى نبياع
ملطية ويصب في قباقب اسفل من نهر الزرنوق *
ويحمل من نهر ملطية نهر و هو قناته نهر ملطية يمر فيسكنى بسانين
لها ويدخل الى ريض ملطية ويشق المدينة ويخرج منها ويصب
في قباقب اسفل من قنطرة قباقب مع القنطرة *
تمت انهار العراق دجلة والفرات وما يصب اليهما ويحمل
منهما بعون الله وقوته *

^١ MS. مزور.^٢ MS. زمرة.^٣ F. 41 b.^٤ MS. مرج.^٥ زطرة.

[XVII.] ^١معرفة نهر دجبل ^٢ الا هواز * و ذلك ان اوله من جبل بارض اصفهان يمر بمدن الا هواز ويصب في البحر الشرقي ويصب اليه ايضا نهر جنديسابور الذي عليه قنطرة الروم [اوله من] ^٣ ناحية اصفهان ثم يصب في دجبل الا هواز ويحمل من دجبل الا هواز نهر يقال له المسرقان اوله فوق الشادروان ^٤ ويصب في البحر الشرقي *

¹ From f. 47 a. of the MS.

² MS. جبل.

³ Added.

⁴ MS. الشادروان.

30. VIMU
AMAGORALIA

TRANSLATION.

[SECTION I.]

ACCOUNT OF THE RIVER TIGRIS FROM ITS SOURCE TO ITS MOUTH.

Now the source of the Tigris is at a spring in longitude $64^{\circ} 40'$, or 65° , or another (says) $39^{\circ} 5'$, and in latitude $38^{\circ} 30'$. Passing to longitude $64^{\circ} 45'$, and latitude $37^{\circ} 45'$, with mountains to either side, it flows on even with the mountains to longitude $68^{\circ} 5'$ and latitude $38^{\circ} 5'$, going by the city of Āmid, which lies upon the stream.¹ Thence it passes on to Jazira-Ibn-‘Omar, surrounding the same, so that the city is as an island in the midst of the stream. Thence it passes to the city of Balad, which lies on its bank; and thence to the city of Al-Mawṣil (Mosul), likewise on the river side. Then it passes by the following:² Al-Haditha, As-Sinn, As-Sūdakāniyya, Jabiltā, and Takrit. Next it comes to the city of Surra-man-raa (Samarrā),³ which lies on its bank. After this it passes the following: Al-Kādisīya,⁴ Al-Ajama, Al-‘Alth, Al-Hazīra,⁵ As-Sawāmi,⁶ ‘Ukbarā, Awānā, Buṣrā,⁷ Bazūghā, Al-Baradān, Al-Mazrafa, Kaṭrabbul, Ash-Shammāsiyya, and next divides the City of Peace (Baghdād), which lies across the river on either bank. After this it runs on to Kalwādhā, and next to the city of Al-Madain,⁸ passing through the midst of the same, which lies across on either bank of the stream. After this it flows by the following: As-Sib,⁹ Dayr-al-Ākūl, As-Sāfiya, Dayr Kunna, Humāniya, Jarjarāy,¹⁰ An-Nu‘māniyya, Jabbul, Nahr Sābūs, Fam-as-Silh, and thence it reaches Wāsit,¹¹ passing through the midst of the town, which lies across the stream and on either bank. From here it passes on to the following: Ar-Ruṣāfa,¹² Nahr Bān, Al-Fārūth, Dayr-al-‘Ummāl, Al-Hawānīt, and then in longitude $78^{\circ} 5'$ and latitude $32^{\circ} 5'$ it flows out, at Al-Katr, into the head of the Swamps, and this same place is in the midst of them.

Further on, if it please Allah Almighty, I will give an

account of these Swamps, and a description of the same, and of the streams which fall into them and which flow out of them, but this will be after concluding the subject of the Euphrates, and of the streams lying between it and the Tigris.

¹ The Arabs call the Tigris *Dijla* (without the article), and under this name (with certain modifications of pronunciation) the river has been known in all ages. In the Jewish Targums the word occurs under the form *Diglath*, which corresponds with the latter part of *Hiddekel*, the name under which the Tigris is mentioned in Geneeis ii. 14.

Āmid, the Roman Amida, is the capital of the province of Diyār Bakr. The town is now more generally known by the name of the province, Diyār Bakr, which means "the habitations of the Bakr," an Arab tribe who had already settled here in Sassanian times. Yākūt (I. 66) says that Āmid was a very ancient city, on a height, being built of black stone, from which fact, doubtless, its modern name of Kara (or Black) Āmid is derived.

Jazīra-Ibn-‘Omar, "the island of the son of Omar," is still a flourishing town. According to Yākūt (II. 79) it took its name from a certain Al-Hasan Ibn-‘Omar of the Taghib tribe, who founded this place, taking a wife from among the women of the country. The city has the Tigris going round it in a semicircle on the one side, and on the other side a ditch has been dug and filled with water, so that the town stands on an island.

Balad was the first stage, and seven leagues north of Mosul, and therefore at the place now marked by the ruins of Eski Mosul, where the road to Āmid and the one running west to Sinjār forked (Kudāma, p. 214). According to Yākūt (I. 715) the name was often written Balat, and it occupied the site of the ancient Persian town of Shahrābādh.

Al-Mawṣil (Mosul) became the capital of Upper Mesopotamia under the Omayyads; and Marwan II., the last Caliph of this dynasty, rebuilt the town and surrounded it with walls. According to Yākūt (IV. 682) the ancient Persian name of Mosul was Nawardashīr or Bawardashir, and opposite, across the river, were the ruins of Nineveh.

² Between Mosul and Baghdād the high road lay along the eastern side of the Tigris, and it did not therefore pass through Takrit, which stood on the western bank. The distances are given by Kudāma (p. 214) and others.

Al-Hadītha, "the New Town," stood at the junction of the Upper, or Greater Zāb, with the Tigris. The city was restored by the last Omayyad, Marwan II.; and according to Yākūt (II. 222) it was in Persian times also known as Nawkird, or "New City."

As-Sinn lay on the Tigris, according to the *Tanbīh* (p. 53), one mile below the junction of the Lower or Lesser Zāb. It is, however, described by Muḳaddasi (p. 123) as having the latter river on its eastern side. According to Yākūt (III. 169) there were many Christian Churches here. The positions of Al-Hadītha and As-Sinn are fixed respectively by the two rivers Zāb, but no trace of either appears on the modern maps.

As-Sūdakāniyya was a stage on the high road, 10 leagues south of As-Sinn, and 14 north of Sāmarrā. Jabiltā lay five leagues south of As-Sūdakāniyya. Both of these towns have disappeared from the map, but by the distances in Kudāma (p. 214) Jabiltā must have been situated not far from, and nearly opposite to, Takrit. The name of Jabiltā (or Jabultā), from the lack of diacritical points in the MS., has often been incorrectly read Habultā (e.g. Muḳaddasi p. 135, but cf. Ibn Khurdādbih p. 93, note *k*); the initial *j* is, however, very clearly pointed in the MS. of Ibn Serapion. Jabiltā is further a mint city, but the

name on the coin-die was unfortunately likewise engraved without points. The town is not given in the Geographical Dictionaries of Yākūt or Bakri, where its position in the alphabetical list would have settled the question of the initial *j* or *h*; but under the form *Gebhiltā* the place is repeatedly mentioned in the Syriac Chronicle of Thomas of Margā (see *The Book of Governors*, E. A. W. Budge, II. 290), and this confirms the reading of Ibn Serapion.

Takrīt, with its strong castle, stands on the western bank of the Tigris. According to Yākūt (I. 861) the town dated from Persian days, having been founded by King Sābūr (Sapor), son of Ardashir. It received its name from Takrīt, daughter of Wāil, ancestor of the Arab tribe of that name.

³ Samarrā, sometimes written Sāmīrā, was an ancient Persian town, the name of which the Caliph Al-Mu'taṣim changed, for the sake of good augury, into Surra-man-raa, meaning "Who sees it, rejoices." Samarrā, during more than half a century, was made the capital of the Caliphate, dating from A.H. 221 (836), when Al-Mu'taṣim betook himself thither with his court and body-guard; and Baghdād only regained its former pre-eminence in A.H. 279 (892), on the accession of Al-Mu'tadid. Ya'kūbī (pp. 255–268), writing about the year 278 (891), has left a long and detailed account of Samarrā, and of the various palaces which adorned it. The city proper stood on the eastern bank of the Tigris, while on the western bank were many of the palaces and pleasure-grounds. The houses of the city, on the left bank, extended for a distance of seven leagues along the river, and fabulous sums, of which Yākūt (III. 18) gives the details, were spent on the palaces. These all fell to ruin when the seat of government was removed back to Baghdād, and Samarrā became what it had been before—a provincial town; remaining, however, a place of pilgrimage to the Shī'a Muslims,

for here were to be seen the tombs of two of their Imāms, also the Mosque with the underground chamber, from which the promised Mahdi, Al-Kāim, is to appear in the fulness of time.

⁴ Al-Kādisīya, also on the eastern bank of the Tigris, some three leagues below Samarrā, still exists. It must not be confounded with the place of the same name, where the great battle was fought between the Arabs and the Persians, which last lay in the plain to the westward of the Euphrates, near Al-Kūfa. Al-Kādisīya, on the Tigris, is said by Yākūt (IV. 9) to be famous for its glass works.

Al-Ajama, meaning "the Thicket," is not marked on the map, and apparently is not mentioned by any other authority. Ibn Serapion later on (Section VIII.) states that it lay on or near the Nahrawān Canal.

Al-'Alth is still found on the map, and Mukaddasi (p. 123), who, however, writes the name without the article, speaks of it as a large town lying on a canal derived from the Tigris. Its wells of sweet water were easy of access and its men were handsome. Yākūt (III. 711) notes it as the first place in Al-'Irāk on the east side of the Tigris coming from Persia. By the change of bed, however, Al-'Alth now lies on the *western* bank of the river. From below Al-Kādisīya, and down almost to Baghdād, the Tigris in the tenth century A.D. flowed by a more westerly course than it does at the present day. The old river-bed, with the ruins of 'Ukbarā, Awānā, and Buṣrā, all lying on its eastern bank, is still marked on the maps. At the present time, however, owing to the change of course, these places stand at a considerable distance from the *western* bank of the Tigris. That the western course was the one followed by the river in Ibn Serapion's day admits of no doubt, for the great post-road from Baghdād to Samarrā, and the north, passed up the eastern

bank of the Tigris, going through Al-Baradān and 'Ukbarā to Al-Kādisiyya; further, among other early authorities, Bilādhurī (p. 249) in the ninth century A.D. couples together 'Ukbarā and Al-Baradān as lying to the east of the Tigris, and the two towns are so marked in the native map of the Paris MS., a work of the tenth century A.D. When the river changed over to its present western course, I have been unable exactly to ascertain. As early as the date of Mas'ūdi, A.H. 332 (943), the bed appears to have begun to shift, for in his *Meadows of Gold* (I. 223) this author refers to the law-suits to which this changing of the stream had given rise, between the landowners of the eastern and western banks immediately above Baghdād. The first clear mention of 'Ukbarā as lying (as at the present day) to the *west* of the Tigris is, I believe, given by the author of the *Mardqid* (II. 270), who wrote about the year 1300 A.D. This author, correcting Yākūt, remarks that both 'Ukbarā and Awānā stood in his day at a considerable distance to the *west* of the Tigris, that being a consequence of the changing of the river bed, *eastwards*, into the course then known as Ash-Shuṭayṭa—"the little Shatt" or Stream. The exact date of this change, however, he does not give; but he adds that the Caliph Al-Mustansir, between A.H. 623 and 640 (1226-1242), had dug a canal to irrigate the lands which the Tigris, by its shifting, had left dry—at this epoch, therefore, the change must have been complete.

⁵ Neither Al-Hazira, meaning "the Enclosure," nor Aṣ-Ṣawāmi', "the Cells," have left any trace of their names on the present maps, and the latter place is not apparently mentioned by any other authority. Yākūt (II. 292) states that Al-Hazira was a large village on the Dujayl Canal (see Section V.), where cotton stuffs, called *Kirbās*, were manufactured for export; and in another passage (II.

235) he speaks of it as lying opposite to Harbā. This last place still exists on the western side of the Dujayl Canal, where there is a magnificent stone bridge, now partly in ruin, built by the last Abbasid Caliph but one, Al-Mustansir, in A.H. 629 (1232). This has been drawn and described, and its dedicatory inscription copied, by Commander J. F. Jones, R.N. (*Records*, p. 252). In another passage Yākūt (I. 178) speaks of Al-Hazira as lying near the village of Balad, a place which like Harbā still exists.

* The ruins of 'Ukbarā, Awānā, and Buṣrā, lying one close to the other, still exist on the left bank of the old bed of the Tigris, as has been already mentioned. Yākūt (III. 705, I. 395, and I. 654) describes these towns as of the Dujayl District, lying some ten leagues distant from Baghdād, being very pleasant places surrounded by gardens.

Bazūghā, Al-Baradān, and Al-Mazrafa, all three, lay on the eastern bank of the Tigris. Al-Baradān, which gave its name to a gate and bridge in eastern Baghdād (see Section X.), Kudāma (p. 214), gives as the first stage on the north road, and it was four leagues distant from the capital. The existing ruin at Bedran doubtless represents the older name. Bazūghā has apparently disappeared entirely; according to Yākūt (I. 606) it lay near Al-Mazrafa and about two leagues from Baghdād. Of Al-Mazrafa the name is apparently preserved in the district of Mazurfeh, marked on the map as immediately to the north of eastern Baghdād. According to Yākūt (IV. 520) Al-Mazrafa was a large village lying three leagues above the city.

Katrabbul was the name of the district on the western bank of the Tigris, and up-stream, lying between Baghdād and 'Ukbarā (Yākūt IV. 133). On the eastern bank, also up-stream, lay Ash-Shammāniyya, meaning "The Deaconry," the northernmost

suburb of eastern Baghdād, which gave its name to the gate opening in this direction (see Section X.). Kalwādhā was the outlying suburb on this same eastern bank, but down-stream. Kudāma (p. 193) gives it as two leagues below Baghdād and five above Al-Madāin. In the present maps its site is marked by the village of Gerāra.

⁷ Al-Madāin, meaning "the Cities," a plural form of the word *Madina*, was the name by which the Arabs called the remains of the twin cities of Ctesiphon and Seleucia. Ya'kūbī (p. 321) at the close of the ninth century A.D. describes three towns as standing on the eastern bank among the ruins of Ctesiphon. Of these one was Al-Madina al-'Atīka, "the Old Town" (which also occurs as a mint city), where was to be seen "the White Palace" of the Chosroes, and here was the Great Mosque. One mile south of this lay the town of Asbānbur, with the great Arch of the Chosroes (still standing at the present day) and the equal of which there was none in all Persia for height, seeing that its summit was 80 ells above the ground. Adjoining these two towns lay Ar-Rūmiyya, built by the Greeks when they conquered Persia, and here the Caliph Al-Mansūr took up his abode for some months of his reign. These three cities on the eastern bank covered ground measuring two miles from end to end. The towns on the western bank (the ancient Seleucia) were Bahurasīr, and a league to the south of this, Sābāt. Ibn Rusta (p. 186) speaks of a fire-temple as existing on this western side, which, in Sassanian days, had been endowed with the revenue of half the land-tax of Fārs.

⁸ As-Sib, surnamed for distinction Sib of the Bani Kūmā, was a place noted for its olive trees (Ibn Rusta, p. 186). It was the site of the battle where, in A.H. 262 (876), Ya'kūb the Saffarid was

routed by the troops of the Caliph Al-Mu'tamid. As-Sib is not marked on the maps, but according to Kudāma (p. 193) it lay seven leagues below Al-Madāin.

Dayr-al-'Ākūl, "the Convent of the (river) Loop," is still marked on the map, and the name is descriptive of the Tigris course at this point. Yākūt (II. 676), writing in the thirteenth century A.D., states that in his day the Convent, which originally had lain on the river bank, then stood solitary in the middle of the plain, a mile distant from the water's edge, by reason of the shifting of the Tigris bed. In former days a populous town had (he says) stood there, with good markets, but this had fallen to ruin with the decay of the District of An-Nahrawān. Ibn Rusta (p. 186), in the beginning of the tenth century A.D., alludes to the Great Mosque here, and says that across the Tigris at this point were set toll-barriers, such as will be described below (see under Hawānīt, note 11), and that this was a Station for the Officials for Travellers and Customs.

As-Safīya is described by Yākūt (II. 687, and III. 362) as a small town overhanging the Tigris, and of which in his day (thirteenth century A.D.) nothing but the walls and some ruins remained standing. It lay over against Dayr Kunnā, which last stood near Dayr-al-'Ākūl.

For Dayr Kunnā (more usually spelt Dayr Kunna), otherwise called the Convent of Marmārī as-Salikh, "the Impotent," Yākūt (II. 687) quotes the description left by Ash-Shabushtī, who died A.H. 388 (998). The Convent lay sixteen leagues down stream from Baghdad, on the eastern bank, and stood at the distance of a mile from the river. Ash-Shabushtī describes it as a huge monastery, surrounded by a high, solidly-built, wall, so as to be impregnable and almost like a fortress. Within

this wall there were a hundred cells for the monks, and the right to a cell was only to be bought for a price ranging from 200 to 1000 Dinārs (£100 to £500). Surrounding each cell lay a garden, irrigated by a small canal. Every garden was planted with fruit trees, the crop of which brought in yearly a sum of from 50 to 200 Dinārs (£25 to £100). Neither As-Ṣāfiya nor Dayr Kunnā have apparently left any trace on the map; but judging from the description of Yākūt—who says that Dayr-al-Ākūl lay fifteen leagues from Baghdad, that “near it” and sixteen leagues from Baghdad lay Dayr Kunnā, this last standing a mile distant from the Tigris, on whose bank was As-Ṣāfiya—it seems probable that Dayr Kunnā and As-Ṣāfiya occupied a position on the eastern bank about halfway between Dayr-al-Ākūl and Humāniya. In accordance with these data I have changed the order of names in the Arabic text, placing Dayr Kunnā and Humāniya *after*, instead of *before*, Dayr-al-Ākūl and As-Ṣāfiya.

Humāniya is marked on the present maps as lying on the western Tigris bank, in a great loop of the river, about two leagues to the south-east of Dayr-al-Ākūl. Yākūt (IV. 980) describes it as a large village standing in the midst of cultivated lands and on the river bank. In the beginning of the ninth century A.D. it must have been a place of some importance, for after the death of the Caliph Al-Amin in Baghdad, his two sons and his mother, Zubayda, widow of Hārūn-ar-Rashid, were brought down the river in boats and kept prisoners at Humayniyā (as the name is otherwise spelt) before being despatched into Khurāsān to Al-Mamūn (see Ibn-al-Athīr, VI. 207).

⁹ Jarjarāy, more generally spelt Jarjarāyā, still exists. According to Ya'kūbī (p. 321) this was the capital of the district of Lower Nahrawān; and in his day (ninth century A.D.) it was still inhabited by many

Persian nobles. Yākūt (II. 54) says that it lies on the eastern river-bank, but had become a ruin, as, in fact, had most of the other towns of the Nahrawān district.

An-Nu'māniyya, Yākūt (IV. 796) counts as the half-way stage between Baghdād and Wāsit. It lay four leagues down stream from Jarjarāyā, and five leagues above Jabbul (compare Kudāma, p. 193, with Abu-l-Fidā, p. 305). By this reckoning An-Nu'māniyya probably occupied the position marked Tell Na'amān of Kiepert's larger map of *Babylon*. Ya'kūbī (p. 321) counts An-Nu'māniyya as the capital town of the district of the Upper Zāb Canal, and mentions a convent here called Dayr Hizkīl, where mad persons were treated. Ibn Rusta (p. 186) adds that the lands of An-Nu'māniyya lay, mostly, on the western bank of the Tigris; that it was counted one of the dependent cities of Al-Hīra, and that the celebrated carpets of Al-Hīra were really made at An-Nu'māniyya.

Jabbul is, apparently, the place now called Jambil. It lies on the eastern bank, and Ibn Rusta (p. 187) speaks of it as a large town with a great mosque, where there were bakehouses belonging to the Government. Yākūt (II. 23) says that in his day (thirteenth century A.D.) the former town had sunk to the size of a large village.

Nahr Sābūs was the name of a town occupying the western bank of the Tigris and situated on the canal of the same name (see Section VI.). Ya'kūbī describes it as lying opposite the town of Al-Mubārik, which was on the eastern bank of the Tigris. It was one day's journey above Wāsit, and is mentioned by Yākūt (II. 903) as being the chief city of the district of the Lower Zāb Canal. Nahr Sābūs is not marked on the present maps, but according to Kudāma (p. 194) it was situated seven leagues below Jabbul and five leagues above Fam-as-Silh.

Fam-*as-Silh* was situated seven leagues above Wāsit. *Fam* in Arabic means "mouth," but applied to a canal designates what we should call the "head" or point of origin, where the canal branches from the parent stream—not the place where it runs out to join the river again, which in English would be the usual acceptation of the term "mouth" as applied to a canal. Fam-*as-Silh*, therefore, is "the Head of the Silh," the place where that canal left the Tigris, and it was also the name of a town on the eastern river-bank. Ibn Rusta (p. 187) speaks of its Great Mosque and markets. The place also was famous in Arab history for the palace built here by Hasan ibn Sahl, Wazīr of Al-Mamūn, and in which he celebrated the espousals of his daughter Būrān with the Caliph his master, spending fabulous sums in banquets and gifts (*cf.* Mas'ūdi VII. 65). Yākūt (III. 917), in the 13th century A.D., found the town and neighbouring villages already gone to ruin.

¹⁰ Wāsit, the "middle" city, was so called because it lay equidistant (about 50 leagues) from Al-Kūfa, Al-Baṣra, and Al-Ahwāz. It was the capital of the district of Kaskar, and was founded in A.H. 84 (703) by Hajjāj, the great viceroy of Al-‘Irāk, in the reign of the Omayyad Caliph ‘Abd-al-Mālik. The city occupied both banks of the Tigris, and the two quarters were connected by a bridge of boats. According to Ya'kūbī (p. 322) the eastern quarter had been a town before the days of Hajjāj, and here the population was for the most part Persian. In the western quarter stood the Great Mosque, the palace of the Governors, and the celebrated Green Dome (the *Khaḍrā* of Wāsit), which Ibn Rusta (p. 187) states was so high that it could be seen from Fam-*as-Silh*. There was also a great mosque in the eastern quarter. The lands round Wāsit were extremely fertile, and their crops

provisioned Baghdād in times of scarcity. Some idea of the richness of the Wāsit District may be gathered from the statement made by Ibn Hawkal (p. 162), who was here in A.H. 358 (969), when the revenue paid into the Baghdād treasury was being collected; he says that the yearly total then amounted to a million of Dirhams, about £40,000. The ruins of Wāsit, lying on what is now called the Shatt-al-Hay, were examined in 1831-2 by Messrs. Ormsby and Elliott (see Col. Chesney's *Report of the Euphrates and Tigris Expedition*, I. p. 37), but their exact position is not given. In the accompanying map, Wāsit is placed to agree with the distances given in Kudāma.

¹¹ Ar-Ruṣāfa—"the Causeway"—surnamed for distinction Ruṣāfa of Wāsit, was a village or small town lying ten leagues below Wāsit, and twelve leagues above Al-Kaṭr (Kudāma, p. 194). The next place mentioned is Nahr Bān, which Idrisi (A. Jauber's translation, I. 368) gives as lying half a day's journey by water below Wāsit, or a whole day's journey by land; it would thus have been situated but a short distance south of Ar-Ruṣāfa. It must be noted that neither these nor the following places on the Tigris below Wāsit are any of them marked on the present map. Nahr Bān is the name of a small town at the head of the *Nahr* or canal of the same name, which according to Ibn Rusta (p. 184) lay on the eastern bank of the Tigris. The name is variously spelt, Nahr Bān or Bīn, also Nahrawān and Nahr Ābān, the last being the form given by Yākūt (IV. 758), who states that it took its name from Ābān, a Persian woman, to whom the Chosroes had granted the land in fief. This canal is again mentioned by Ibn Serapion (Section IX.), but it must not be confounded with either the great Nahrawān (Section VIII.) or the Nahr Bīn of Baghdaḍ (Section X.).

Al-Fārūth is mentioned by Yākūt (III. 840) as

a large village, with a market, lying on the bank of the Tigris in the country between Wāsit and Al-Madhār. It stood, therefore, on the eastern bank.

Of Dayr-al-'Ummāl, "the Monastery of the Governors" (in the singular *'Āmil*), apparently no mention is made, elsewhere, sufficient to determine its position.

Al-Hawānit means "the Booths," and according to Ibn Rusta (p. 184) both this place and Al-Katr lay on the eastern bank of the Tigris. Near Al-Hawānit (at the beginning of the 10th century A.D.) toll-barriers were moored across the river, and placed under the superintendence of Government officials called *Ashāb as-Sayyāra wa-l-Maasir*— "Masters of Travellers and Barriers"—such as have already been mentioned as existing up the river at Dayr-al-'Ākul (see above, note 8). The description of these, as given in Ibn Rusta (p. 185), is as follows:—"The toll-bar (called al-Maaṣir in Arabic) is the name given to the place on the Tigris where two boats have been moored on the one bank of the river, opposite two other boats on the further bank, which two likewise are firmly moored. Then across the stream they have carried cables, their two ends being fastened to the boats on either bank, and these prevent ships from passing by night without paying toll. Now at Al-Katr the Tigris divides into three arms, which flow out into the Swamps."

The Swamps will be described in Section XIII.

[SECTION II.]

ACCOUNT OF THE RIVER EUPHRATES FROM ITS SOURCE TO ITS MOUTH.

The source of the River Euphrates¹ is at a spring in Jabal Akradkhis in longitude 60° 30' and latitude 41° 20' or 42° 20'. Flowing thence, it passes by the spur of Jabal Misfinā, in longitude 60° 20' and latitude 42° 25'. Then

it passes the city of Kamkh and by Ḥiṣn-al-Miṣhār. Next, after flowing past Maṭayā,² which is two miles distant from its bank, it comes to the city of Hinzīt, next to the city of Sumayṣāt,³ after which come Jisr Manbij and Bālis. Next it flows beside the city of Ar-Rakka,⁴ which stands upon the river, and then it passes Al-Mubārik, and the head of the canal called the Nahr Sa'īd. Next follow Karkisiyā,⁵ Ar-Rahba, Ad-Dāliya, and then it passes* [between hillocks but not] skirting the mountain, which is called Jabal-al-Kusūs, from whence it passes on to 'Āna,⁶ and the same it surrounds, forming an island, on which stands the city. Thence it passes to Alūsa and An-Nāwusa, coming next to the city of Hit, from whence it flows by the westward of Al-Anbār,⁷ which is a city, and here there is a bridge over the (canal of the Nahr 'Isā). Thence it passes to the city of Al-Kūfa,⁸ which stands upon the river-bank. Now between Al-Anbār and Al-Kūfa there divide from the Euphrates many great canals, and these I will describe in what follows. After this the river passes on to a place in longitude $71^{\circ} 5'$ and latitude $31^{\circ} 5'$, and thence to longitude $78^{\circ} 5'$ and latitude $31^{\circ} 30'$, where it falls into the Swamp.

Now when the Euphrates is in longitude $71^{\circ} 5'$ and latitude $31^{\circ} 5'$ aforesaid, there is a division of its waters into two streams; and from here the outermost (or eastern) stream passing onwards, flows between (the main arm of) the river Euphrates and the Sawād (or plain) of Al-Kūfa and of Al-Baṣra, till finally it likewise flows out into the Swamp near by where (the main arm of) the Euphrates flows out.

¹ To Ibn Serapion, the main stream of the Euphrates was the branch which is now known to the Turks as the Kara Sū (Black River), but which is still called Frāt by the Arabs, and which we designate the Western Euphrates. The mountains of Jabal Akradkhis (no longer bearing this name) must be

* MS. corrupt, translation tentative.

those near Erzeroum, where the river takes its rise. Akradkhis is not given in the Dictionaries of Yākūt or Bakri. By omitting a diacritical point, Mas'ūdi (I. 214) writes the name Afradkhis, and in his *Tanbih* (p. 52) Afradkhamish, adding that the Euphrates rises in the Kālikalā country, of which mention will be made in a subsequent note (Section IV. note 1). Kudāma (p. 233), in the corresponding passage, gives the name of the mountains as Barūjis. It is possible that this word Akradkhis may be the Arab form of the native name, which the Roman geographers gave as *Caranitis*.

Jabal Misfīnā is mentioned by Kudāma (p. 233), but by no other authority. The name is not Arab in form, and the mountain range referred to is apparently that lying to the north of Arzinjān, and called Ak Dāgh and Kashish Dāgh at the present day.

Kamkh is the city on the left or south bank of the Euphrates, which the Greeks called *Kamacha*, and which still exists. Yākūt (IV. 304) says that its inhabitants pronounce the name Kamakh, and that it lies one day's journey from Arzinjān. It is perhaps worth noting that in the MS. of Ibn Serapion the name is invariably written Kamḥ (not with the *kh*).

Hiṣn-al-Minshār, "the Fort of the Saw," has apparently disappeared from the map. Yākūt (IV. 661) mentions it as one of the fortresses near the Euphrates.

² Malatya, which the Greeks called *Melitene*, is still a flourishing town, and was in early days one of the most important of the Muslim fortresses of the Greek frontier. The garrison, according to Bilādhuri (p. 187), held the military post at the bridge, three miles distant, over the river Kubākib (see Section III. note 5). İstakhri (p. 62), among others, describes Malatya as a large town, having over it

one of the strongest of the frontier fortresses, and one of the most important in the matter of both garrison and armament.

Hinzit, which appears to have been a place of note in early times, is difficult to identify. Ibn Serapion locates it near the Euphrates, between Malatya and Sumaysat, and in this he is confirmed by Kudama (p. 233). Ibn Serapion (see Section III.) speaks of one of the affluents of the Euphrates (unnamed) as flowing past Hinzit, and Yukut (IV. 993) counts the town as of the Greek frontiers—by which a place lying to the west of the Euphrates is evidently indicated. Further, he says, that Hinzit lay near Sumin, and in other passages the same author (III. 146, IV. 168) speaks of Sayf-ad-Dawla, the Hamdanid prince, as passing Hinzit in A.H. 335 (947), when he made his expedition against Kuluniya (query *Sinis Colonia*). Bakri (p. 832) counts Hinzit as of the frontier fortresses of Mar'ash, and mentions it in connection with Malatya and Sumaysat. In another passage (p. 495) he couples it with Kharshana (see Section III. note 4).

These indications seem to point to some strong place on the present Kakhta Sū (possibly the ruins near the town of Kakhta), or else Hinzit may be identified with Karkar (Gerger), which is described as a magnificent Saracenic ruin occupying a commanding position (see Ritter, X. 870, 872). Both Kakhta and Karkar are mentioned by Abu-l-Fidā (p. 385) as castles situated near Malatya, but neither names, I believe, occur in the works of the earlier Arab geographers; hence the name Hinzit may have been replaced by one of these two in the later Middle Ages.

* Sumaysat (not to be confounded with Shimshat), below Hinzit, is the well-known town which the Greeks called *Samosata*. It lies north, and on the right

bank of the Euphrates. *Mas'udi* (I. 215) states that its fortress was called *Kal'a-at-Tin*, "the Clay Castle," and according to *Yākūt* (III. 151) one of its quarters was inhabited exclusively by Armenians.

Jisr Manbij, *Bālis*, and *Ar-Rakka* are all marked on the map. The fortress of *Jisr Manbij*, otherwise called *Kal'a-an-Najm*, "the Castle of the Star," stood on a hill, according to *Yākūt* (IV. 165), which overlooked the eastern bank of the Euphrates, where the high road from *Manbij* to *Harrān* crossed the river. *Bālis* is the ancient *Barbalissus*, also on the western bank of the Euphrates. *Istakhri* (p. 62) counts it as the first Syrian town after crossing from Mesopotamia, and he says that it was the river-port of Syria on the Euphrates. *Yākūt* (I. 477) remarks that *Bālis*, which in former times lay on the Euphrates, in his day (13th century A.D.) stood four miles distant from the stream, by reason of the shifting of the course.

⁴ *Ar-Rakka*, on the left (northern) bank of the Euphrates immediately above where the *Balikh* river flows in, was counted the capital of the province of *Diyār Mudar*. The name *Ar-Rakka*, in Arabic, is applied to any plain beside a river that is at times covered by the inundation, and the word occurs in many other place-names. This *Ar-Rakka* occupies the approximate site of the ancient *Callinicus* or *Nicephorium*.

It is curious that *Ibn Serapion* should here make no mention of *Ar-Rāfīka*, the town built by the Caliph *Al-Mansūr* in A.H. 155 (772) as a place of garrison for his *Khurāsān* troops. It lay close beside *Ar-Rakka*, being only 300 ells distant, and its ground-plan resembled that of *Baghdād*. *Bilādhurī* (pp. 179 and 297) relates the above particulars, and says that *Hārūn-ar-Rashīd* added to the town, building many palaces, and himself lived there, preferring its climate to that of *Baghdād*. *Yākūt*

(II. 734) states that with the rise of Ar-Rāfiķa, Ar-Rakka fell to ruin, so that in time the very name even of Ar-Rakka passed to the younger city, the whole of the intervening lands having come to be built over and occupied by markets, which last took the place of a shallow lake that formerly had existed here.

Al-Mubārik is a station on the high road down the right bank of the Euphrates, and is given by Kudāma (p. 217). He says it lay eight leagues below Ar-Rakka, while the beginning of the Sa'īd Canal was eight leagues above Karkisiyā. Nothing further is recorded of Al-Mubārik, a name common to many localities (see Section I. note 9), and meaning "the Blessing." This Al-Mubārik is omitted in Yākūt.

The Nahr Sa'īd, which is more particularly described in Section V., according to Bilādhuri (pp. 179 and 332), was dug by Sa'īd, son of the Omayyad Caliph 'Abd-al-Mālik, and at one time governor of Al-Mawsil. He was a man of great piety, and was surnamed Sa'īd-al-Khayr, "the Good." Where the canal was dug there had been originally a thicket and swamp infested by lions; and the reclaimed lands were granted in fief to Sa'īd by his brother, the Caliph Al-Walīd.

⁵ Karkisiyā, the ancient *Circesium*, was a town of some importance, standing at the angle formed by the Euphrates and the inflowing river Khābūr. It lay therefore on the eastern side of the Euphrates, and, according to Yākūt (IV. 66), stood six leagues distant from Ar-Rahba.

The remains of Ar-Rahba, "the Square," are shown on the map, lying on the western bank of the Euphrates. Both this place and Ad-Dāliya, meaning "the Water-wheel," were surnamed for distinction Rahba, and Dāliya of Mālik-ibn-Ṭawk, who Bilādhuri states (p. 180) was a man of the Taghib tribe, and lived in the reign of Al-Mamūn. From what

Yākūt (II. 538, 764) says, Ar-Rahba and Ad-Dāliya must have stood very near each to the other, but the distance between the two is not given.

The range of hills called *Jabal-al-Kusūs*—a name mentioned by no other authority, and signifying “the Hill of the Priests”—is marked on the map above ‘Āna. Ritter (XI. 711) names part of the range Al-Muhadiya, and other heights appear now to be called the Sultan ‘Abd-Allah Hills. The reading, however, of the MS. of Ibn Serapion in this passage is very uncertain, and the words which are translated “between hillocks, but not skirting the mountain,” are emended conjecturally.

⁶ ‘Āna is still marked on the map, and represents the ancient *Anatho*. Yākūt (III. 595) speaks of it as a celebrated town, having a strong castle, that overhung the Euphrates.

Alūsa and An-Nāwusa are places frequently mentioned in the history of the Arab Conquest (cf. Bilādhuri, p. 179). Kudāma (p. 217) places Alūsa seven leagues above An-Nāwusa, which last lay seven leagues above Hit. Alūsa is marked on the map under the name of El Uz, and it appears to be identical with the place which the ancients called Olabus (Ritter, XI. 731). Yākūt (I. 352, IV. 784) speaks of Alūsa as a small town, and adds that An-Nāwusa was one of the villages of Hit.

Hit still exists, and, according to Yākūt (IV. 997), was celebrated for its palm groves.

⁷ Al-Anbār, “the Granaries,” stood above, and to the north of where the first great canal, the Nahr ‘Isā (see Section V.), flowed off from the Euphrates to the Tigris (cf. Kudāma, p. 234). It was a mint city, and a town of great importance in the days of the Caliphate. In Sassanian times it was called Firūz Sābūr (Perisabor), after King Sapor, its founder, and this name the Arabs applied to the district. The first Abbasid Caliph, As-Saffāh, for a time made Al-

Anbār his capital, and he died in the palace which he built there. Yākūt (I. 367) states that the name Al-Anbār, "the Granaries," was derived from the fact that of old the Persian kings stored the wheat, barley, and straw, for the rations of their troops in this town. The site of Al-Anbār appears to be that marked on the modern maps by the ruins named Sifeyra.

The ancient main-stream of the Euphrates, which flowed down to Al-Kūfa and then became lost in the Swamps, is called Al-'Alkamī by Kudāma (p. 233), and in the *Tanbih* (p. 52). Branching off westwards below Musayyib from what is the present main-stream, the old main-stream corresponds with the channel now known as the Nahr Hindiyya, and flowed past Al-Kūfa, the ruins of which lie on its western bank. The present main-stream of the Euphrates, below Musayyib, is the Nahr Sūra of Ibn Serapion, which will be described in Section VI.

* Al-Kūfa, the sister-city and rival of Al-Baṣra, was founded by the Arabs at the time of the first conquest of Persia, and was intended to serve as a permanent camp on the Arab, and desert, side of the Euphrates. It occupied an extensive plain lying above the river-bank, and in its immediate vicinity was the Persian city of Al-Hīra. Fronting Al-Kūfa was the Bridge of Boats across the Euphrates arm, over which, during the times of the Abbasid Caliphate, lay the great pilgrim road running from Baghdaḍ southward to Mecca and Medina.

[SECTION III.]

AFFLUENTS OF THE EUPHRATES.

And since now thou art free in the matter of these two great rivers (the Euphrates and Tigris), I will begin with the streams which flow into the Euphrates and the streams

which are carried from the same and run into the Tigris, proceeding from its source to its mouth, stream by stream: so do thou give heed to what I shall explain to thee.

Of these is a river which falls into the Euphrates, flowing down from a mountain where its source lies in longitude $62^{\circ} 20'$, and latitude $41^{\circ} 5'$. It passes the city of Hinzit and the province thereof, falling into the Euphrates in longitude $61^{\circ} 30'$ and latitude $39^{\circ} 20'$.

There also¹ falls into the Euphrates a river called Arsanās, and this is the river of Shamshāt. Its source is in a mountain in the limits of the country of Tarūn. It flows by the gate of the city of Shamshāt, and then passes near the gate of a fortress called Hisn Ziyād, and on the banks of this river are six other fortresses. Finally it falls into the Euphrates about two marches above Malatya, and on the eastern bank.

There also falls into (the Euphrates) a river called Nahr Lükiya.² Its source is in Jabal Marūr in the frontiers of the country of Abrik. On its bank stands a single fortress. Its point of junction with the Euphrates is at a point one day's march below the city of Kamkh, but above the mouth of the river Arsanās, and on the western bank (of the Euphrates).

There also falls into (the Euphrates) a river called Nahr Abrik.³ It has a mountain extending right down to its point of junction with the Euphrates, which lies a short way below the mouth of the Nahr Lükiya, and likewise on the western bank (of the Euphrates).

There also flows into (the Euphrates) a river called the Nahr Anjā. Its source is in the mountain of Abrik, a little way above the crossing of the high road from Malatya. It flows between mountains, and falls into the Euphrates at a distance of five leagues below the mouth of the Nahr Arsanās.

There also falls into (the Euphrates) a river called the Nahr Jarjāriya.⁴ Its source is in the mountain of Jabal Marūr, near the fortress of Kharshana in the Greek country. From thence it passes, traversing a long course

through plains and meadows, and falls into the Euphrates, on its western bank, at a point ten leagues below the mouth of the Nahr Anjā.

There also falls into (the Euphrates) a river called the Nahr Kubākib.⁵ This is a great and mighty stream, into which many lesser rivers flow, and thesee I will mention later. The source of the Nahr Kubākib is in the interior of the Greek country, beyond the Nahr Jayhān. Its course is between mountaines, passing by fortresses, plains, and meadows, till finally it comes out into the Arab dominions, falling into the Euphrates on its western bank at a point three leagues or more below the mouth of the river Jarjāriya. Here there crosses it a great bridge called Kantara Kubākib.

There falls into (the Euphrates) also a river called Nahr-al-Balikh.⁶ Its source is in the land of Harrān at a spring called 'Ayn-adh-Dhahbāniyya. It waters many domains, hamlets, and gardens, passing by Bājadā, Ḥiṣn Maslama, and Bājarwān. Then, after flowing round at the back of the city of Ar-Rakka, it falls into the Euphrates on the eastern bank of the same, below Ar-Rakka, which is surnamed As-Sawdā (the Black).

There also flow into the Euphrates, at one spot, the waters of two rivers that have joined above (to form one stream). One of these is called Al-Khābūr,⁷ and the other Al-Hirmās. The source of the Khābūr is near the city of Rās-al-'Ayn at the spring called 'Ayn-az-Zāhiriyya; the source of the Hirmās is in the land of Naṣibin at a place called Tūr 'Abdīn. Now the Hirmās is the river of Naṣibin, and in its course it waters the domains and gardens of that city; then, leaving the cultivated lands, it passes out to the plain. Here it meets the Khābūr, which has watered the domains of Rās-al-'Ayn; and the waters of the Khābūr together with those of the Hirmās form one stream, which flows on through the plain. It is the Hirmās which thus flows into the Khābūr, for the chief river down to the junction of the two streams is the Khābūr. Passing on, this single stream, formed by

the united rivers, irrigates the domains which lie to the north of Karkisiyā, and finally flows into the Euphrates, on the eastern bank near Karkisiyā.

From the Hirmās, also, there flows off a river called Ath-Tharthār.⁸ Its origin is at Sukayr-al-'Abbās. It passes through the midst of the plain, and runs into the Tigris below Takrit, after passing Al-Hadr, and cutting through the hills called Jabal Bārimmā.

There also flows into (the Euphrates) a river coming down from 'Ayn-at-Tamr.⁹ It passes through the lands of the same, and then flows on through the plain, falling into the Euphrates, on its western bank, below the city of Hīt.

¹ The River of Hinzīt has been noticed above (Section II. note 2).

The Eastern Euphrates, which by some geographers is considered the main source of the great river, is given in Pliny (Nat. Hist. Bk. V. 24, Teubner's edition) as the *Arsanias Flumen*, and this is evidently identical with the Nahr Arsanās of Ibn Serapion. The name is apparently now entirely lost, for this stream, at the present time, is known by the Turkish name of Murād Sū (or Tchay), being so called, it is said, in honour of Sultan Murād IV., the conqueror of Baghdād, in A.D. 1638. The name Arsanās, however, is given by Yākūt (I. 207), who refers to the coldness of its waters, and by Bakri (p. 91), who gives the pronunciation as Arasnās. It would appear, therefore, that this name was in use from the time of Pliny in the first century A.D. down to the 12th or 13th century A.D.

The Tarūn country, where the Arsanās took its rise, is mentioned by both Kudāma (pp. 246, 251) and Bilādhurī (p. 201). The name is identical with the Armenian *Daron*, which in earlier times occurs in Strabo as *Taronites*, and in Tacitus as *Taurantium*.

At the present day, however, the name Tarūn has completely disappeared from the maps,

The town of Shamshāt (or Shimshāt) was, during the early centuries of the Hijra, a place of much importance; it is frequently mentioned in the histories of the Arab Conquest, and in the works of the earlier geographers. It has been suggested that the name represents the *Arsamosata* of Pliny (*op. cit.* Bk. VI. 9). Shamshāt on the Arsanās has frequently been confounded with Sumaysāt* on the Euphrates, a totally different town, which, as already mentioned, is the classical *Samoeata*. Shamshāt has completely disappeared from the maps. Its site, however, may be fixed by the indications of Ibn Serapion (see below, Section XVIII.) and Yākūt (III. 319). Yākūt prefacing his account by noting that this town must not be confounded with Sumaysāt. He writes that, in his day, Shamshāt was already in ruins and had but few inhabitants; adding that the city had Khartabirt (modern Kharput) to the west of it, and Balūya (modern Palu) to the east, and that it was a town of Armenia. Ibn Khurdādbih (p. 123) refers to Shamshāt as lying close to Hisn Ziyād, which fortress Yākūt (II. 276) says is identical with Khartabirt (*i.e.* Kharput). The ruins of Shamshāt are to be sought for on the right or northern bank of the Murād Sū, one mile above where the Nahr-as-Salkīt (see Section IV.), the modern Peri Tchay, flows in, and they must lie somewhere near the village marked Pistik on Kiepert's map.

* The river Lükiya, flowing into the Euphrates one day's march below Kamkh, corresponds fairly with the modern Tchalta Irmak. The name Lükiya is not found on our maps, neither is it mentioned by any other Arab geographer. The name is evidently not Arabic, and it is remarkable that Pliny (*op. cit.* Bk.

* E.g., Ritter X. 931; and in many places of Jaubert's translation of Idrisi, e.g., II. 129, 137, 314.

V. 24) names a river *Lycus* as one of the affluents of the Euphrates. Possibly this is the same stream, which in the 10th century A.D. still preserved the name under which it was known in classical times.

- ³ The Nahr Abrik is the river now called Sari-tchitchek Sū ; and the Nahr Anjā corresponds with the stream at the mouth of which is the village of Tchermik as marked on Kiepert's map. The Castle of Abrik (see Section IV.) is the fortress which the Byzantines called *Tephrike*, corresponding to the modern Divrigi; it is mentioned in the *Tanbih* (p. 183), and by Yākūt (I. 87), who quotes a curious description of the place, which is said to have been a sanctuary venerated both by the Christians and the Moslems. He spells the name Al-Abrik.
- ⁴ The Nahr Jarjāriya is the river now called Kuru Tchay. The fortress of Kharshana is mentioned by Yākūt (II. 423) as situated at no great distance from Malatya, in the Greek country, but no trace of it is to be found on the present maps. Kharshana is the place so frequently mentioned in the Byzantine Chronicles under the name of *Kharsianon Kastron*.
- ⁵ The Nahr Kubākib, which is described by both Yākūt (IV. 26) and Bakri (pp. 657 and 726), is the river of Malatya, and except for the Arsanās is by far the most important affluent of the Upper Euphrates. The Greeks called it the river *Melas*, and its present Turkish name is the Tokhma Sū. The Jayhān, beyond which the Kubākib takes its rise, is the ancient *Pyramus*, which flows out into the Mediterranean in the Bay of Alexandretta. Kubākib may mean "babbling" in Arabic, or as the plural of *Kabkab* is the name given to the "wooden-clogs" worn in the bath ; in either case the word is evidently onomatopœic.
- ⁶ The river Al-Balikh is the *Bilecha* of the Greek geographers ; while Harrān represents the ancient *Carrhae*. Yākūt (II. 231) counts Harrān as the

capital of the district of Diyār Mudar. According to tradition, this was the first city built after the Flood, and was the original home of the Sabaeans, also called the Harrānians.

The spring at the source of the Balikh, Yākūt (I. 734) names the 'Ayn-adh-Dhahbāniyya, which name Ibn Rueta (p. 90) writes Ad-Dahmāna, and Ibn Khurdādbih (p. 175, but cf. note *k* for other readings) Adh-Dhahbāna. Of the three places lying on this river, Ḥiṣn Maslama took its name from Maslama, son of the Omayyad Caliph 'Abd-al-Mālik. Yākūt (I. 734, II. 278) writes that this fortress stood five miles from the source of the Balikh, nine leagues from Harrān on the road to Ar-Rakka, and about a mile-and-a-half from the actual river-bank. From this latter point a canal brought water to the fortress, in which Maslama had dug a cistern, 200 ells square by 20 ells deep, lined with stone, in order to supply the wants of the garrison. This cistern needed only to be filled once a year, and at other times the canal served to irrigate the lands round Ḥiṣn Maslama. The fortress itself covered an area of a *Jarib* (an Arab land-measure equivalent to about a third of an acre, it being a plot of land measuring 60 ells by the like), and the walls of the fortress were of fifty ells in height.

Bājaddā is described by Yākūt (I. 453) as a large village lying near Ḥiṣn Maslama, and between Rās-al-'Ayn and Ar-Rakka. Maslama had granted this land in fief to one of his captains, named Asīd, of the Sulaym tribe, who surrounded the place with a wall and built the village. Springs abounded here, and the gardens were celebrated.

Bājarwān, Yākūt (I. 454) mentions as a village of Diyār Mudar, on the Balikh. According to Kudāma (p. 215) Bājarwān lay three leagues northward of Ar-Rakka on the high road to Harrān,

which last was eleven leagues from Bājarwān, while from Bājarwān it was seven leagues to Hisn Maslama on the road to Rās-al-'Ayn in a north-easterly direction. (For Ar-Rakka, see above, Section II. note 4.)

⁷ The Khābūr is the river which the Greeks called *Chaboras*. The origin of the name Hirmās appears to be unknown. The Greek geographers called this river either *Szocoras* or *Mygdonius*. The Khābūr has kept its name to the present time, but the river of Naṣibin, the Hirmās, is now generally known as the Jaghjagha.

The town of Rās-al-'Ayn, meaning in Arabic the "Spring-head," bore this name long before Arab days, being mentioned in *Resaina* by the Latin geographers. The place was noted for its numerous springs, and their waters made the surrounding country a garden. The 'Ayn-az-Zāhiriyā, by Yākūt's account (II. 731, 911), was fathomless, and the stream flowing from it was in old times sufficiently deep to carry small pleasure-boats, in which people went from garden to garden, and down to Karkisiyā. In the 13th century A.D., however, the Hirmās was no longer navigable.

Naṣibin is the Roman *Nisibis*, which Yākūt (IV. 787) says was celebrated for its white roses and its forty thousand gardens. It was counted the capital of the district of Diyār Rabi'a, and is still a flourishing town.

Tūr 'Abdin, "the Mountain of (God's) Servants," is the hilly district still bearing this name, which is so celebrated in the annals of the Jacobite Christians. According to Muslim tradition (see Yākūt III. 559) Jabal Jūdi, a mountain of this district, was the place where the Ark of Noah came to rest, as related in the Kurān, chapter XI. verse 46. (For Karkisiyā see above, Section II. note 5.)

⁸ The account of the river Ath-Tharthār is repeated below

in Section VII. At the present day its stream is so shrunk in volume that it no longer forms a natural water-way between the Euphrates and the Tigris. According to Ibn Serapion, it flowed out from the Hirmās at Sukayr (the "little Dam" of) al-'Abbās. Yākūt (III. 109), however, describes this place as a small town *on the Khābūr*, where there is a mosque. Further, both Kudāma (p. 216) and Ibn Khurdādbih (p. 96) likewise place Sukayr on the Khābūr, and give it as lying on the high road, fourteen leagues from Sinjār, and eighteen leagues from Karkisiyā. These distances (especially the latter) are difficult to fit in with what is shown on the present map. The Tharthār river must have cut through the Sinjār mountains (the Jabal Bārimmā) at the gap to the west of the town of that name; but possibly the point of junction of the Khābūr and Hirmās was not in the tenth century A.D. where it now is. Yākūt (I. 921) describes the bed of the Tharthār, in his day (13th century A.D.), as running in flood when the rains were plenteous, but in summer as showing only pools of warm water, with here and there brackish springs. He had himself travelled along its course, and adds that of old, as it was reported, boats could pass up its stream, and that many villages lay along its banks in the midst of well-cultivated lands.

Al-Hadr is the ancient *Hatra*, still standing, with the ruins of a Parthian palace. Yākūt calls it the city of a certain As-Sātirūn, adding (II. 281) that it is built of squared stones, which form chambers, with their roofs and doors likewise of stone. There were originally sixty towers, with three turrets in between each tower, and a castle stood over against each.

Jabal Bārimmā, Yākūt says (I. 464), is also known as Jabal Humrin, and this is the chain of hills which stretches across Upper Mesopotamia from west to east,

till it reaches the mountains of Persia. Through this chain the Tigris cuts its way at As-Sinn. The hill-chain here spoken of is evidently that at present called Jabal Sinjār, from the town of Sinjār, which also gave its name to the plain referred to by Ibn Serapion (Section VII.). Sinjār city still exists, and Yākūt (III. 158) describes it as a fine town with magnificent gardens that were celebrated for their crops of dates, oranges, and lemons. It was from this city that the famous Saljuk Sultan, Sinjār, took his name, it having been his birth-place.

⁹ The town of 'Ayn-at-Tamr, meaning "the Date Spring," was a place of importance in the days of the first Muslim conquest, but its site is apparently lost. Yākūt (III. 759) says that it lay near Al-Anbār, and to the west of Al-Kūfa on the borders of the Arabian desert, but unfortunately no authority gives its distance from either of these towns. Further, near 'Ayn-at-Tamr was a place called Shafatha, and from both towns great quantities of sugar-cane and dates were exported to neighbouring lands. Kudāma (p. 236) counts 'Ayn-at-Tamr as one of the six sub-districts of the Astān, or District, of Upper Bihku-bādh, coupling it with Bābil (Babylon) and other neighbouring territories. The stream on which it stood is apparently either the present Wādī-al-'Amīh of Kiepert's map, or the Wādī Burdān. The town of Shafatha referred to by Yākūt may be the place marked under the name of Shethathee on the above-mentioned map.

[SECTION IV.]

STREAMS FLOWING INTO AFFLUENTS OF EUPHRATES.

And now regarding the streams which are the affluents of these rivers flowing into the Euphrates, they too are great rivers, and among them are the following :—

Into the Nahr Arsanās flows a river called the Nahr-adh-Dhib¹ (the “Wolf River”). Its source is in a mountain in the neighbourhood of Kālikalā. It turns and passes many fortresses, falling into the river Arsanās a short distance above the city of Shamshāt.

There also flows into the Arsanās a river called As-Salkit. Its source is in the mountains called Jabal Marūr (or Mazūr). It turns passing many fortresses, and falls into the Arsanās a little below the city of Shamshāt and the mountain near it.

Into the river Abrīk flows a river called Zamra.² Its source is in the mountain called Jabal Marūr, a little above the source of the river Lūkiya, and it falls into the river Abrīk a little below the Castle (of Abrīk).

Into the river Jarjāriya flows a river called the Nahr Ghawth.³ Its source is in a mountain in the neighbourhood of Abrīk, and it falls in the Nahr Jarjāriya.

Into the river Kubākib falls a river called Karākīs.⁴ Its source is in a lake in the Greek country. It passes near the gate of Zibātra, and it falls into the Kubākib.

There also falls into the Kubākib the river called Nahr-az-Zarbūk (or Zarnūk). Its source is in a mountain lying between Malatya and Hīṣn Mansūr. It falls into the Kubākib below the mouth of the river Karākīs.

From the river Az-Zarnūk there is carried a stream called the Nahr Malatya ; it waters various domains, and falls into the Kubākib below (the mouth of) the river Az-Zarnūk. From this stream are brought the water-courses of Malatya, which, entering the city, afterwards pass forth and fall into the Kubākib below the Bridge.

There also falls into the Kubākib a river called Jūrīth (or Hūrīth).⁵ Its source is at (the Spring of) ‘Ayn Zanīthā ; its course lies through certain lakes, and it passes near the city of Al-Hadath, falling out into the Kubākib at a point in the direction of this town.

Into the Jūrīth (or Hūrīth) there falls a river called Al-‘Arjān. Its source is in the mountains of Jabal-ar-Rish, and it flows into the Jūrīth (or Hūrīth). From the river

Al-'Arjān are brought the water-courses of Al-Hadath, and their waters flow back into the same.

¹ It will be seen that Ibn Serapion has given this section, describing the tributaries of the affluents of the Euphrates, in duplicate (see below, Section XVIII.); but since some additional information is to be found in the second account, it has seemed worth while to print the texts and the translations in full.

The two tributaries of the Arsanās serve to fix the site of Shamshāt, as already stated (see Section III. note 1). Nahr-adh-Dhīb, the "Wolf River," is a common name for streams, and there is an affluent of the Tigris which is likewise so-called (see below, Section VII.). This Nahr-adh-Dhīb is evidently the stream now known as the Gunek Su. Kālikalā, where it is said to rise, according to the somewhat vague statement of Yākūt (IV. 19), was the name by which the Arabs called the chain of mountains in Greater, or Fourth, Armenia, and it was of the province of Mināzjird (modern Melasgird) or of Khilāt (Akhlāt). Further, Ibn Serapion (MS. folio 46b) says that the river Ar-Rass (the Araxes) "has its source in the mountain between Khilāt and Kālikalā, being from the Kālikalā district." Ibn Rusta (p. 89) and Ibn Khurdādbih (p. 174) both confirm this, and the latter authority gives Kālikalā, also, as the country of the head-waters of the (western) Euphrates. The name has entirely disappeared from the maps, but from the above Kālikalā evidently represents the mountainous district lying between the various sources of the Eastern and Western Euphrates and those of the Araxes.

The river Salkāt (or As-Salkīt), which (see Section XVIII.) joined the Arsanās "one mile below Shamshāt," is the stream now called Peri Tchay, with its numerous tributaries. The statement that this

stream rises in the Jabal Marūr is puzzling. By our author's account, repeated more than once, these mountains were in the *Abrik* Country, that is to the *westward* of the Euphrates, while the present passage evidently refers to the district lying *eastward* of the great river, and between the two great arms of the Eastern and Western Euphrates. The name Marūr, to my knowledge, occurs in no other author, and I am inclined to think that the MS. in this and the corresponding passage (Section XVIII.) may be in error, for by the addition of a diacritical point Marūr becomes *Mazūr*, and this, written *Mezour Dāgh*, is the mountain which, at the present day, gives its name to a tributary stream of the upper waters of the Peri Tchay. Jabal Marūr may mean "the Mountain of the Passage," while *Mazūr* is a name applied to any place "visited" by pilgrims.

- ² The tributary of the *Abrik*, called *Zamra*, is probably the modern *Miram Tchay*, which flows into the *Sari Tchitchek Sū*, a little below *Divrigi*, "the Castle of *Abrik*," mentioned in the text and referred to in Section III. note 3. A place called *Zimarra* is marked on Kiepert's map at this spot.
- ³ The *Nahr Ghawth* must be the tributary stream shown on the map as flowing from the northward past the village of *Mirlabey* into the *Kuru Tchay*, the *Jarjāriya* of our author.
- ⁴ The tributaries of the *Kubākib* (the ancient *Melas* and the present *Tokma Su*) are of importance, since they give us the sites of two places of much note in early days, namely, *Zibatra* and *Al-Hadath*. The *Nahr Karakis*, on which stood *Zibatra*, is evidently the present *Sultān Su*, and *Zibatra* itself I feel inclined to identify with the remains now called *Virān Shahr*, "the Ruined City" (see Ritter, X. 850). *Zibatra* was a frontier fortress of great importance in mediæval times. According to *Bilādhurī* (p. 191) it was an

ancient Greek fortress: possibly it may be identical with *Sosopetra*, which is, I believe, mentioned in the Byzantine Chronicles. Bilādhuri tells us that it was conquered at the same time as Al-Hadath (see below, note 5), that it was rebuilt by the Caliph Al-Mansūr, after having been destroyed during an incursion of the Greeks; later on it was strongly fortified by Al-Mamūn, and since that date had been dismantled and refortified several times over. Abu'l-Fidā (p. 234), who had visited Zibāra in A.H. 715 (1315), describes it as a ruin, of which only the line of the walls remained:—"Its fields are all wasted; it lies in a plain surrounded by mountains, and the vegetation grows close up to its walls. It stands two marches southward of Malatya, and the same distance westward of Hiṣn Mansūr." Kudāma (p. 97) states that from Malatya to Zibāra was five leagues, and thence on to Al-Hadath it was four leagues.

The river that flows by Malatya (see also Section XVIII.) is called *Nahr-az-Zarnūk* or *Az-Zarbūk* by Ibn Serapion, for both these readings are given in the MS., and I have been unable to find the name in any other authority. This stream, whose waters irrigated the plain round the city (see Ritter, X. 851) is now known as the *Shakma Sū*.

Hiṣn Mansūr, now more often called *Adiamān*, lies immediately to the north of Sumaysāt. According to Bilādhuri (p. 192) this fortress took its name from a certain Mansūr ibn Ja'wana, who commanded some troops here, and rebuilt the fortifications in the days of Marwān II., the last Omayyad Caliph. Hārūn-ar-Rashīd restored the buildings, and Istakhri (p. 62) describes it as a small fortified town with a Friday Mosque.

⁵ The site of Al-Hadath and the streams on which it lay, are difficult to identify. Al-Hadath was conquered by the Muslims in the reign of 'Omar; and Bilādhuri (p. 189) states that the name was originally *Darb-al-*

Hadath-as-Salāma, that is “the Road of the News of Safety.” This, in course of time, was shortened to Al-Hadath, meaning “the News” (of Safety), and held as of good augury. The town was rebuilt by the Caliph Al-Mahdi, and again later by Ar-Rashid, when its garrison was fixed at 2,000 men. Istakhri (p. 62) mentions its arable fields and excellent fruit-trees, and relates how this frontier-fortress was taken and re-taken alternately by the Greeks and Muslims. Yakūt (II. 218) speaks of the town, with its strong castle, as lying between Malatya, Sumaysāt, and Mar'ash. It was surnamed Al-Hamrā, “the Red,” and its Castle crowned a hill called Al-Uhaydab. Dimashkī (pp. 208, 214) says that Al-Hadath, on being rebuilt by Al-Mahdi, took the name of Al-Muhammadiyya, after that Caliph, being called by the Armenians Kaytuk. Abu-l-Fidā (p. 263) states that this Castle stood twelve miles distant from a point on the river Jayhān (the Pyramus), where this stream was crossed at “the Ford of the Alide.” Ibn Khurdādbih (p. 97) writes that between Al-Hadath and Mar'ash was a distance of thirty miles, but Kudāma (p. 216) gives it as five leagues, or about fifteen miles.

Turning now to the rivers of Al-Hadath, the name of the Nahr Jūrīth is very clearly so written by Ibn Serapion, *i.e.* with an initial *j*. Yakūt (IV. 838), however, gives the name as Hūrīth, placing it among the Hs in his alphabetical list, and, as usual, specifying the exact pronunciation. He goes on to state that the river Hūrīth “flows out of the Lake of Al-Hadath, near Mar'ash,” but adds (and I believe in error) that “flowing on, it finally falls into the Nahr Jayhūn,” the *Pyramus*, which runs to the Mediterranean. The spring of ‘Ayn Zanīthā and the tributary Nahr-al-‘Arjān, flowing down from the mountains of Jabal-ar-Rish, are none of them, to my knowledge, mentioned by any other authority. On an examination of the map,

the only tributary of the Tokhma Sū, which at all satisfies the requirements of the case, is the Gurun Sū (see Ritter, X. 841), on which lies Gurun, an important town, in Byzantine days called *Gauraina*, at or near which I am inclined to place Al-Hadath. The Gurun Sū I conclude to be the mediaeval Jūrīth or Hūrīth, and the 'Arjān would be one of its tributaries, possibly that now called the Inja Sū.

[SECTION V.]

ACCOUNT OF THE CANALS WHICH ARE BROUGHT FROM (THE EUPHRATES OR TIGRIS), AND WHICH FLOW BACK INTO (THE SAME OR OTHER RIVER).*

From the Euphrates is taken (the canal called) the Nahr Sa'íd.¹ Its origin is just below the Dome (Al-Kubba), which is called Fam (or Mouth of the) Nahr Sa'íd. It flows watering the domains which lie to the west of the Euphrates, and, passing on, next irrigates the domains of Ar-Rahba, and then falls into the Euphrates on the western bank, and above Dāliya of Mālik ibn Tawķ, after various canals have branched from it, which water the domains of Dāliya aforesaid.

From the Tigris is taken a canal called Dujayl.² Its beginning is a league or more above the village of Ar-Rabb. Then it passes cross-wise, and from it branch many canals which water the domains of Maskin and Katrabbul, and the hamlets pertaining thereto, and finally it falls into the Tigris between 'Ukbarā and Baghdād.

From the Euphrates is taken a canal called the Nahr 'Isā.³ Its beginning is in longitude 68° 50' and latitude 32° 20'. At its head is a wonderful bridge, called Kantara Dimimmā, Dimimmā being the name of a village lying on the

* The Arabic is ambiguous, but this, from what follows, is evidently the sense.

Euphrates and on the canal. The canal passes on, with running waters, and irrigates the districts of Firuz Sâbûr, flowing by villages and domains which lie on both its banks. When it reaches Al-Muhawwal the canals of the City of Peace (Baghdad) branch from it, but these we will detail later. From Al-Muhawwal it passes to Al-Yasiriyya, and here there crosses it the bridge called Kanṭara-al-Yasiriyya. Thence it passes through the midst of (the district of) Bâdûrayâ, which lies (mostly) to the eastward of it. Thence it passes to Ar-Rûmiyya, and there is here a bridge over it called Kanṭara-ar-Rûmiyya. Thence it passes to (the Place of the Oil-sellers, called) Az-Zayyâṭin [and here there is a bridge over it called by the same name] *; and thence to the Place of the Sellers of Alkali (Ushnân), where over it is a bridge called Kanṭara-al-Ushnân. Thence it passes to the Place of the Sellers of Thorns (Shawk), where over it is a bridge called the Kanṭara-ash-Shawk; from thence to the Place of the Sellers of Pomegranates (Rummân), where over it is a bridge called the Kanṭara-ar-Rummân. Thence it goes to (the bridge called) Kanṭara-al-Maghid, and (the place called) Al-Maghid. Then it passes to Kanṭara-al-Bustân (the Garden Bridge); then to (the bridge called) Kanṭara-al-Mâ'badi; next to (another called) Kanṭara Bani Zurayk, and finally falls into the Tigris on its western bank, below (the palace called) Kaṣr 'Isâ-ibn-Mûsâ, of the City of Peace (Baghdad).

From the Euphrates also is taken the canal called the Nahr Sâsâr.⁴ Its origin is three leagues below the village of Dimimmâ. It is a great canal, with running waters, and the lands (adjacent) are irrigated from it by means of the (water-wheel called) Dâliya and the (lever called) Shadûf. Over it is a Bridge-of-Boats (Jîr), and there are domains and villages (on its banks). It passes through part of (the District of) Bâdûrayâ, and finally flows into the Tigris, on its western bank, between Baghdad and Al-Madâin, and at a point four leagues above Al-Madâin.

* Supplied from Yâkût, IV. 842.

From the Euphrates also is taken a canal called the Nahr-al-Mālik.⁵ Its point of origin is five leagues below the head of the Nahr Şaşsar. It is a canal that has along it numerous domains and fertile lands. There is also a Bridge-of-Boats over it; and further many villages and fields (along its banks). From it branch numerous other canals, and its lands form a District of the Sawād. Finally it flows out into the Tigris on its western bank, three leagues below Al-Madāin.

From the Euphrates also is taken a canal called the Nahr Kūthā.⁶ Its point of origin is three leagues below that of the Nahr-al-Mālik. It is a canal watering numerous domains and villages. There is a Bridge-of-Boats over it, and from it branch other canals, irrigating the District of Kūthā—which is of the province of Ardashir Bābakān—also part of the District of Nahr Jawbar. After passing by Kūthā Rabbā, it finally flows out into the Tigris on its western bank, ten leagues below Al-Madāin.

¹ The canal of Sa'id has been described in Section II. note 4.

The word Dāliya, in Arabic, besides meaning “a grape-vine,” or “bunch of grapes,” is also the name for “a water-wheel,” being the synonym of *Nā'ūra*. This last is the more common term for these instruments of irrigation, and under the plural form of *An-Nawā'ir* this occurs as a place-name (see Section VI.)

² The Dujayl, or “Little Tigris,” is the name given to the canal above Baghdād, on the right or western bank of the Tigris, whose waters irrigate the district called Maskin, which lies immediately to the north of the Katrabbul district. The village of Ar-Rabb is not, I believe, mentioned by any other geographer. According to Yākūt (II. 555) the Dujayl Canal begins opposite Al-Kādisiyya. Its course may still be traced on the modern maps.

* The Nahr 'Isā is the first of the four great canals which carry the surplus waters of the Euphrates into the Tigris, and irrigate the intervening lands, called the Sawād (or "black" alluvial plain) of lower Mesopotamia. The Nahr 'Isā left the Euphrates immediately below Al-Anbār, and so much of its waters as was not diverted by the Ṣarāt—and the other minor canals, which branched from its left bank—flowed out at last into the Tigris some distance below Baghdād at a place known as Al-Fardā, "the Harbour" (see Ya'kūbī, p. 250). In general the Nahr 'Isā followed the line of the modern Saklawiyya Canal. Dimimmā is described by Yākūt (II. 600) as a large village on the Euphrates near the hamlet of Al-Fallūja; and these two villages with Al-Anbār were the chief places of the district of Firūz Sābūr, the *Perisabor* of the Greek geographers (see Section II. note 7). The whole of this section of Ibn Serapion has been copied almost verbatim by Yākūt (IV. 842).

Al-Muḥawwal, meaning the "Place of Unloading," is described by Yākūt (IV. 432) as a fine township, one league distant from Baghdād, and celebrated for its gardens and markets. The name *Al-Muḥawwal* is explained by the account in Ibn Hawkal (p. 166), who says that ships could float unimpeded down the Nahr 'Isā from the Euphrates to the Tigris, but that, by reason of the bridges and weirs, their cargoes had to be "unloaded" into small boats in order to pass into the Ṣarāt, the canal (see Section XI.) which branched from the Nahr 'Isā, immediately below Al-Muḥawwal, and flowed into Baghdād.

The District of Bādūrāyā is described by Yākūt (I. 460) as comprising the lands lying to the westward of Baghdād. It is divided, he says, from the Kaṭrabbul District by the Canal of the Ṣarāt, the lands to the west (and north) of this being

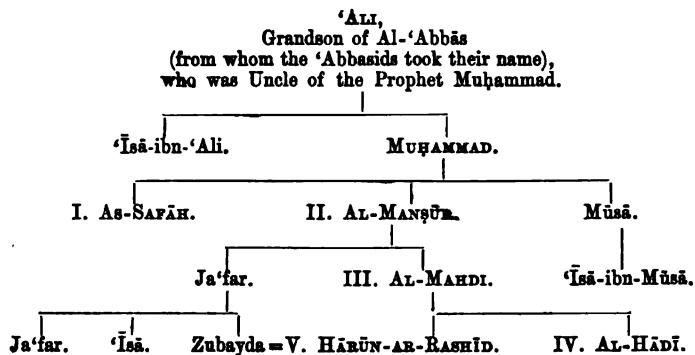
Kaṭrabbul, while Bādūrayā is to the east (and south) of this canal.

In regard to the various bridges over the Nahr 'Isā, Yākūt gives particulars of the following. The Yāsiriyya (IV. 1002) was called after a man named Yāsir, and the village of this name lay about one mile from Al-Muhawwal, and two miles from Baghdād, on the canal bank. It was famous for its gardens. Ibn Hawkal (p. 165) mentions the gate called Bāb-al-Yāsiriyya as marking the westernmost limit of Baghdād, adding that formerly five miles of streets intervened between this point and the Khurāsān Gate to the north-east, which lay at the boundary of the Eastern quarter of the city, on the Persian side of the Tigris (see Section XI. note 1). *Ushndn*, Yākūt (I. 284) says, is the substance (*alkali*) used for washing clothes, and he adds that the bridge of this name was a well-known quarter of Western Baghdād. The bridge of Ash-Shawk is noticed in like terms (IV. 191). Here dwelt the clothes-merchants (Al-Bazzāzūn) and other hucksters. Kanṭara-al-Maghīd means the Bridge of "the Place which-lacks-water," but is not otherwise specified. Kanṭara-al-Ma'bādi, Yākūt says (IV. 191), was called after a certain 'Abd-Allah ibn Muhammad Al-Ma'bādi, who possessed fiefs here, and built this bridge, with a mill and a palace (Dār) which were all called after him. These buildings afterwards came into the possession of Muhammad Az-Zayyāt (the Oil-man), who was Wasir of the Caliph Al-Wāthik. The Bridge of the Bani Zurayk is described (IV. 190) as having been built of marble. The family of Zurayk were celebrated architects, and of Persian origin.

The great Nahr 'Isā was named after an 'Abbasid

Prince whom Ibn Serapion calls Ibn (son of) Mūsā, but whom all other authorities call Ibn 'Alī. This canal was, however, far more ancient than Arab times, and its upper portion, according to Kudāma (p. 234), was originally called Ad-Dakīl, while its lower reach was apparently known as the Nahr Rufayl (compare Yākūt, IV. p. 839, with pp. 117 and 190 of the same volume). In regard to the Prince 'Isā, who re-dug this canal, and whose palace stood just above its point of junction with the Tigris, if he be called 'Isā-ibn-Mūsā (as in the text of Ibn Serapion), he was *nephew* to the Caliph Al-Mansūr, founder of Baghdād, who at one time appointed him to be his successor in the Caliphate. This 'Isā was governor of Al-Ahwāz and Al-Kūfa, at which latter city he died, after having been ousted from his right to the succession by Al-Mansūr, who proclaimed his own son, Al-Mahdi, heir-apparent in his stead. It seems likely, however, that Ibn Serapion has here made a mistake, and that it was 'Isā, son of 'Alī, and *uncle* of the Caliph Al-Mansūr, who (as all other authorities concur in stating) was the person from whom the Nahr 'Isā took its name. Yākūt (IV. 117) says that his palace (Kaṣr) was the first of those built by the 'Abbasids, during the reign of Al-Mansūr, after Baghdād had been founded; and though no traces of it remained in the thirteenth century A.D., a great quarter of the city, with its markets and streets, was still known as the Kaṣr 'Isā. Apparently this palace had changed its name in A.H. 278 (891), when Ya'kūbī wrote his description of Baghdād, for the only palaces he mentions (p. 245) at this point are those of 'Isā and Ja'far, *grandsons* of Al-Mansūr, their sister, Zubayda, being the famous wife of Hārūn-ar-Rashīd. The following table makes clear

the relationships of the various 'Isās. The capital roman numerals indicate the 'Abbasid Caliphs.



⁴ The beginning of the Nahr Şarşar followed the line of the modern Abu Ghurayb Canal. The Bridge-of-Boats mentioned was at the point where the great pilgrim high road, from Baghdad to Al-Kūfa, crossed the canal, namely, according to Ibn Rusta (p. 182) at a point ten miles south of Baghdad. Here stood the town of Şarşar at no great distance from the Tigris bank, to judge from the account in Yakūt (I. 768). The water-wheels called Dāliya have been mentioned above (Section V. note 1); the Shadūf is described by E. Lane in his *Modern Egyptians* (Chapter XIV.), where an illustration will be found representing it. Here, and in the following pages, the word *Jisr* is always translated "Bridge-of-Boats," while *Kanṭara* is rendered by "Bridge," and implies an arched structure of masonry.

⁵ The Nahr-al-Mālik, "The King's Canal," dates from very ancient times, and under the name of *Nahar-malcha* is frequently mentioned by the classical historians. Yakūt (IV. 846) reports that tradition assigned its digging either to Solomon or Alexander.

Roughly speaking, it followed the line of the modern Radhwāniyya Canal. The Bridge-of-Boats crossed it, on the Baghdād Kūfa high road, at the town, likewise called Nahr-al-Mālik, and according to Ibn Rusta (p. 182) this lay seven miles distant from the Sarsar bridge. The town of Nahr-al-Mālik, Ibn Hawkal (p. 166) states, was larger by a half than the town of Sarsar; both districts were famous for their corn-lands and date-palms.

* The Nahr Kūthā is represented by the line of the modern Ḥabl Ibrāhīm. The city of Kūthā dates from biblical days, for in II. Kings, xvii. 24, there is mention made of *Cuthah*, one of the important places near Babylon. According to Muslim tradition Kūthā is the place where Abraham was thrown into the fire by the tyrant Nimrod (see G. Weil, *Biblische Legenden der Muselmänner*, p. 74); and Yākūt (IV. 317) asserts that Kūthā, who dug this canal, was the grandfather of Abraham. Ibn Hawkal (p. 168) states that Kūthā consisted of two cities called respectively Kūthā-at-Tarīk, "of the road," and Kūthā Rabba, which latter was a city larger than Bābil (Babylon). He adds:—"Here are great mounds of ashes which, they say, are those of the fire made by Nimrod, son of Canaan, into which he threw Abraham, the Friend of God." Mukaddasi (p. 121), repeating the above, adds that near the high road might be seen a building resembling a minaret (or tower) about which the people related many strange legends. The site of Kūthā is still marked by the mound called Tell Ibrāhīm, "the Hill of Abraham." The Bridge-of-Boats, mentioned by Ibn Serapion, lay on the Baghdād Kūfa high road, and it was four miles, according to Ibn Rusta (p. 182), below the town of Nahr-al-Mālik. The point where the Kūthā canal joined the Tigris

(stated to have been ten leagues below Al-Madāin) would bring it out nearly opposite Dayr-al-Ākūl (see Section I. note 8). The canal of Nahr Jawbar is mentioned incidentally by Yākūt (I. 324 and II. 141), and in Kudāma (p. 236) Nahr Jawbar is given as one of the five districts of the rich province (Astān) of Ardashir Bābakān, which last was called after the founder of the Sassanian monarchy, whom the Greeks knew as Artaxerxes, son of Babek.

[*To be continued.*]

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ART. I.—*Description of Mesopotamia and Baghdād, written about the year 900 A.D. by Ibn Serapion. The Arabic Text edited from a MS. in the British Museum Library, with Translation and Notes. By GUY LE STRANGE.*

(Continued from page 76.)

[SECTION VI.]

CANALS OF THE LOWER EUPHRATES.

Now six leagues after the Nahr Kūthā has been led off from the Euphrates, this last divides into two branches.¹ Of these the (true) Euphrates passes on down to (the town called) Kanṭara-al-Kūfa, then it runs past the city of Al-Kūfa, where there is a Bridge-of-Boats over it. And after this it flows into the Swamps.

The other branch (of the River) is also a mighty stream, which is greater even than the Euphrates itself and more broad.² This is the channel called the Upper Sūrā Canal. It passes by many villages and domains, and from it branch numerous canals which water the Districts of Sūrā, Barbisamā, and Bārūsmā. It passes in front of the city of Kaṣr Ibn Hubayra, and between it and the town is less

than a mile of distance. Here there is a Bridge-of-Boats over the same, which is called the *Jisr Sūrā*.

From the (Upper *Sūrā*) is brought (a canal) called the *Nahr Abu Rahā*. Its beginning is at a place one league above the city of the *Kaṣr*, and it falls into the *Sūrā* again one league below *Kaṣr* (*Ibn Hubayra*).

The *Nahr Sūrā* runs on past the town of the *Kaṣr* for a distance of six leagues, and then there is taken from it a canal called the Lower *Sūrā*. At the head of this canal there is a great bridge called the *Kanṭara-al-Kāmighān*, and the water pours through it with a mighty rush. This canal next passes by villages and cultivated lands, and from it branch numerous channels which water the districts of *Bābil*,³ of *Khuṭarniya*, of *Al-Jāmi'ān* (the Two Mosques), and of Upper and Lower *Al-Fallūja*. Now the (Lower *Sūrā*) Canal passes through the ruins of the city of *Bābil*, and afterwards by the (town of the) Two Mosques (*Al-Jāmi'ān*), the New and the Old, and then it comes to *Hamdābād* and *Khuṭarniya* and it passes *Kussin*. From here there branch from it the channels which water the Districts of *Junbulā* and those that lie adjacent thereto. Finally, some way below *Al-Kūfa* and it its *Sawād* (or Plain) the (Lower *Sūrā*) falls into the canal which is brought from the Euphrates, and which is called *Al-Badāt*.⁴

From the Lower *Sūrā*, aforesaid, is taken a canal called the *Nahr-an-Nars*.⁵ Its beginning is at the Old *Jāmi'* (Mosque). It flows by villages and domains, and from it divide the channels which irrigate the *Sawād* of *Al-Kūfa*, or some part thereof. It passes by *Al-Hārithiyya* and by *Hammām 'Omar*. Now from the bridge of *Al-Kāmighān* to the head of the canal of *An-Nars* is six leagues, and from the head of the *Nars* Canal to *Hammām 'Omar* is likewise six leagues. Finally, the canal of *An-Nars* falls out into the canal of *Al-Badāt*, in the *Sawād* of *Al-Kūfa*, which lies to the eastward of the Euphrates.

Then after the Upper *Sūrā* has passed the bridge of *Al-Kāmighān* it receives the name of the Great *Şarāt*,⁶ and it flows near *Al-'Akr* and by (many) villages and domains.

After passing Sābarnīthā there branch from it the channels which water the domains lying to the west of the canal. From it also is taken a canal called the Nahr Sarāt Jāmās. Its point of origin is at (the waterwheels called) An-Nawā'ir, whence it flows, irrigating the domains in those parts, and finally rejoins the Great Sarāt at a point three leagues below the city of An-Nil.⁷ The Great Sarāt itself flows past the city of An-Nil, and there is here a bridge over it called Kantara-al-Māsī. After the canal has passed this bridge it takes the name of (the Canal of) An-Nil. It flows next by villages and cultivated lands to a place called Al-Hūl, between which and (the town of) An-Nu'māniyya, on the bank of the Tigris, is less than a league's distance, and from this point they transport (goods to other boats) on the Tigris. But the canal (of An-Nil) turns off here, and passes towards Nahr Sābus, which is the name of a village lying on the Tigris bank ; and the (canal) takes here the name of the Nahr Sābus, flowing out into the Tigris one league below the village (of Nahr Sābus).

These, therefore, are the streams which flow into, and are derived from, the river Euphrates, and these having now been described, there remains over for thee the specification of the streams which fall into, and are derived from, the Tigris. And these I will also explain clearly to thee, if it please Allah. May He be exalted !

⁷ The distances here given agree very fairly with the point on the modern map where the Hindiyya Canal, by Ibn Serapion regarded as the main stream of the Euphrates (see Section II. note 7), branches from the Sūrā arm, which, in his day, was the name given to part of what is the present main channel of the Euphrates. On the Western or Kūfa arm lay the town of Al-Kantara (the Bridge), where one of the roads from Baghādād to Al-Kūfa crossed the stream. This place, according to Ibn Rusta (p. 182), who names

the town under the plural form of the word, viz. Al-Kanāṭir, lay twenty-seven miles southward of the Bridge-of-Boats at Sūrā, and twenty-eight miles above the city of Al-Kūfa. The town of Al-Kantara, or Al-Kanāṭir, is, I presume, the place which Yākūt (IV. 180) names Kanāṭir of the Bani Dārā, for distinction. The city of Al-Kūfa has already been noticed (Section II. note 8).

² The eastern arm of the Euphrates, and its present main-channel, was formerly called the Nahr Sūrā, a name which in Ibn Rusta always appears under the older form of As-Sūrān. This canal irrigated the Sūrā district, which, according to Kudāma (p. 236), together with Barbisamā and Bārūsamā, formed part of the great province (or Astān) of Middle Bihkubādh.

The city of Kaṣr Ibn Hubayra lay on the Baghdād-Kūfa high-road, and according to Ibn Rusta (p. 182) it was fifteen miles south of Kūthā, and two miles above the Bridge-of-Boats over the Sūrā Canal. The ruins of Kaṣr Ibn Hubayra are identified by M. de Goeje (Z.D.M.G. XXXIX. 6) with those now called Tubayba. Ibn Hawkal (p. 166) writes that in his day (tenth century A.D.) Kaṣr Ibn Hubayra was the largest town between Baghdād and Al-Kūfa, and one of the most populous places of the Sawād District. It took its name from the Castle or Palace (Kaṣr) built here by Yazir-ibn-‘Omar Ibn Hubayra, governor of Al-‘Irāk, under Marwan II., the last Omayyad Caliph. This castle, according to Yākūt (IV. 123), Ibn Hubayra never finished, but after the fall of the Omayyads, the first of the Abbasid Caliphs, As-Saffāh, taking up his residence here, proceeded to roof the chambers and enlarge the half-finished buildings, to which he gave the name of Al-Hāshimiyya, in honour of his ancestor Hāshim. The people, however, preferred the old name, and Kaṣr Ibn Hubayra it continued to be called.

The Canal of Abu Rahā (meaning probably "the

Canal of the Mill," unless *Abu Rahā* be taken as a man's name), is apparently mentioned by no other authority; and the same remark applies, I believe, to the Bridge of *Kāmighān*, where the Upper *Sūrā* Canal bifurcated, forming the Lower *Sūrā* and the Great *Şarāt*. In general terms the Upper and Lower *Sūrā* correspond with what is now the course of the Euphrates from *Musayyib* to *Lamlūn*, while the *Şarāt* is the present *Shatt-an-Nil*.

³ *Bābil* (the ancient Babylon), *Khutarniya*, and the two *Fallūjas* (not to be confounded with the *Al-Fallūja* near *Al-Anbār*) were four out of the six districts of the Province of Upper *Bihkubādh*, according to *Kudāma* (p. 236). *Al-Jāmi'ān*,* "the Two Mosques," is what subsequently came to be known as *Al-Hilla*, called for distinction *Hilla* of the *Bani Mazyad*. *Yākūt* (III. 861) says that the river at *Al-Hilla* was the *Nahr Sūrā*, and at another place (II. 322) he relates how *Al-Jāmi'ān* came to be called *Al-Hilla*, "the Settlement," for it appears that *Sayf-ad-Dawla* of the *Bani Mazyad*, fleeing hither with his people for refuge in A.H. 495 (1102), his descendants after his days "settled" permanently at this place.

Hamdābād is mentioned in *Mas'ūdi* (I. 215) as *Aḥmadābād*, but no details are given. *Kussīn* is written *Kissin* in *Yākūt* (IV. 100), who states that it is a district of *Al-Kūfa*; and he mentions *Junbulā* (II. 126) as a station lying between *Wāsiṭ* and *Al-Kūfa*, "from whence you go to *Kanāṭir* of the *Bani Dara*" (see above, note 1).

⁴ The point where the Canal of *Al-Badāt* leaves the Euphrates is unfortunately not fixed by *Ibn Serapion*. *Yākūt* (I. 770, II. 31) and some other authorities give the pronunciation as *Al-Budāt*, but this is probably incorrect. *Kudāma* (p. 236) mentions *Al-Badāt* as a sub-district of the *Astān* of Middle

* Dual form of *Jāmi'*, a Congregational-Mosque for the Friday Prayers.

Bihkubādh ; and M. de Goeje gives good reasons (Z.D.M.G. XXXIX. 12) for thinking that, while the total length of this canal was about 22 leagues, the place where it left the Euphrates main-channel was at a short distance south (and west) of the Sūrā Bridge. Below Niffar doubtless it finally flowed out into the Swamps.

- The digging of the Nahr-an-Nars, Yākūt (IV. 773) ascribes to Narsi-ibn-Bahrām, that is to the Sassanian Narses, son of Varahrān, King of Persia, who came to the throne in 292 A.D. It was, Yākūt writes, a canal taken from the Euphrates, and on its banks lay many villages ; no mention, however, is made of Al-Hārithiyya in this position. Hammām 'Omar is mentioned by Mukaddasi (p. 134), who, however, gives the name as the Bath of *Ibn 'Omar* ; it lay one march below Kaṣr Ibn Hubayra and a like distance above Al-Kūfa. The line of the Nars Canal beginning at Hilla, is fixed by the town of Niffar, whose ruins still exist, and which Yākūt (IV. 798) says lay on its bank.
- The line of the canal called the Great Sarāt, with its continuation, the Nil Canal, is (as already mentioned) marked on the modern map by the Shatṭ-an-Nil, and the ruins of the city of An-Nil also exist (see below, Note 7). The Sarāt Jāmās is that which Bilādhurī (p. 254) and Yākūt (III. 379) call the Sarāt of Jāmās, and which was dug by Hajjāj, the celebrated Governor of Al-'Irāk, under the Omayyads. Jāmās, or, in Persian, Jāmāsp, is the name of the great Mobed, or Fire-priest, who was Minister of King Gushtasp, and who helped to introduce the religion of Zoroaster into Persia. Why a canal should be called after him in Mesopotamia is not stated.

The village of Al-'Akr, meaning "the Palace," is probably that mentioned by Yākūt (III. 695) as of the Bābil district, lying on the road towards Karbalā,

and which Al-Husayn, the Prophet's grandson, passed by as he went to the place of his martyrdom. Sābarnīthā the same author mentions (III. 359) as of the Kūfa District and on the Upper Sib Canal, by which name, apparently, part of the Nil Canal was known in the thirteenth century A.D.

⁷ The city of An-Nil, according to Bilādhurī (p. 290), was founded by the Governor Hajjāj, and made the chief town of the province when he dug the Nil Canal. Yākūt (IV. 861) says that the canal was named after the Nile of Egypt, which it was supposed to resemble. I believe that no other authority mentions the bridge called the Kantara-al-Māsi. It is perhaps worth noting that, according to Abu-l-Fidā (p. 53), it was the reach of the canal *below* (not above, and west of) the city of An-Nil, which in his day bore the name of Aṣ-Sarāt.

Al-Hūl, or Al-Hawl, near An-Nu'māniyya, is not mentioned by any other authority. As will be explained below (Section XIII. note 1), this name is applied to a place where a canal spreads out to form a lake of clear water, free from reeds. The village of Nahr Sābus, on the canal of this name, has been already mentioned (Section I. note 9). From Yākūt (II. 903) we learn that in his day (thirteenth century A.D.) the Nil Canal, from the town of An-Nil to opposite An-Nu'māniyya, was known as the Upper Zāb Canal, while the Lower Zāb Canal was what Ibn Serapion here calls the Nahr Sābus.

[SECTION VII.]

AFFLUENTS OF THE TIGRIS.

Among these is a stream called Nahr-adh-Dhīb,¹ and it flows into the Tigris. Its source is in a mountain in longitude 68° 30', and in latitude 39° 5'. Coming down

from the district of Arzan, it falls into the Tigris under longitude $68^{\circ} 20'$, and latitude $36^{\circ} 30'$.

There also flows into the (Tigris) a river called [Fāfān].^{• 2} Its source is at a spring in a mountain under longitude $49^{\circ} 5'$, or $69^{\circ} 5'$, and latitude $39^{\circ} 20'$. Its junction with the Tigris is in longitude $69^{\circ} 55'$ (or $15'$), and latitude $36^{\circ} 30'$.

There also falls into the (Tigris) the river called Bāsānfa.³ Its source is in the country of Mayāfārikīn, and it falls into the Tigris on its eastern bank, five leagues above the town of Jazira-Ibn-‘Omar.

There likewise falls into the (Tigris) the (two) rivers called Az-Zāb.⁴ The source of one of them is in a mountain under longitude $71^{\circ} 30'$, and latitude $38^{\circ} 30'$. It falls into the Tigris on its eastern bank, under longitude $69^{\circ} 30'$, and latitude $35^{\circ} 30'$. The second Az-Zāb has its source in longitude $72^{\circ} 5'$, and latitude $38^{\circ} 5'$, and it falls into the Tigris, on its eastern bank, under longitude $69^{\circ} 40'$, and latitude $35^{\circ} 5'$.

There also falls into the (Tigris) a river called Ath-Tharthār. It flows out from the river Al-Hirmās, which is the river of Naṣībīn; and passing on it cuts through a mountain which lies across its course. Thence flowing through the plain it passes Al-Hadr, and on through the plain of Sinjār. Finally it falls into the Tigris, on the western bank of the same, at a distance of two leagues above the city of Takrit.

Now [below][†] the Fortress of Hisn Kayfa,⁵ there also flows into the (Tigris) [the river called Sarbat[†]], but we need not describe it; also (the river) Sātidamād, but this neither do we need to describe.

¹ Nahr-adh-Dhib, "the Wolf River," is evidently the stream now called Arzan Sū, on which lie the ruins of

• Conjectural reading, MS. Fāfas or Fākas.

† Conjectural emendations.

the city of Arzan. This town must not be confounded with Arzan-ar-Rūm or Erzeroum. Yākūt (III. 68), who does not mention this Nahr-adh-Dhīb, calls the river of Arzan the Wādi-as-Sarbat, and the same name is given to it in a note to the text of Istakhri (p. 76, note *k*); where Arzan is described as a city without walls, but defended by a strong castle. Yākūt (I. 205) counts this town as of Armenia, but says that in his day (thirteenth century A.D.) it was already a ruin.

- ² In the MS. this name is written without diacritical points on the third letter, which may therefore be either *f* or *k*, Fāfas or Fākas. Neither of these names, however, occur in any of our authorities, and I am inclined to believe that Fāfān (as printed in my text) is the true reading. The spring called 'Ayn-Tall-Fāfān is mentioned by Mukaddasi (pp. 141, 145), who gives this river the name of Razm. The town of Tall-Fāfān lay between the Tigris and this river, and was noted for its gardens, its cheap food, and good markets. The houses were built of sun-dried bricks. From the description of Yākūt (II. 552, 773, III. 845) it is evident that the river of Fāfān, which he names (following Mukaddasi) the Wādi-ar-Razm, is the Buhtan Sū of our maps, often called the Eastern Tigris—of which one tributary is the river from Bitlis. The waters of the Razm (Yākūt writes) so increase the stream of the Tigris as to make it navigable for boats below Fāfān.
- ³ From the distance of five leagues above Jazīra-Ibn-'Omar, the Bāsānfā is evidently identical with the river called Bā'aynātha by Yākūt (II. 552) and Bakri (pp. 151, 168). The MS. of Ibn Serapion is here rather uncertain, but Abu-l-Fidā (p. 55) has copied this paragraph verbatim, and in the Paris edition of his text the word Bāsānfā is clearly printed. This name apparently occurs in no other

authority. The country of *Mayāfarikīn*, it will be seen on the map, lies a very long way from this river, which is that on which the modern town of *Manṣūriyya* stands (see Ritter, XI. 120). *Yākūt* (I. 472) describes *Bā'aynāthā* (in the thirteenth century A.D.) as a village almost as large as a town, lying at the junction of its river with the Tigris. The gardens here were so extensive as to recall those of Damascus.

⁴ The two *Zābs* have already been mentioned (Section I. note 2). The Greater, or Upper, *Zāb*, according to *Yākūt* (II. 552), flows down from the *Adharbayjān* mountains, and joins the Tigris at *Al-Hadītha*; while the Lesser, or Lower, *Zāb*, whose source is in the country of *Shahrazūr*, flows into the Tigris at *As-Sinn*. Both these towns have disappeared from our modern maps. The river *Ath-Tharthār* has already been described (Section III. note 8).

⁵ The last paragraph of this section is corrupt in the MS. *Hiṣn Kayfa* is the well-known fortress still marked on our maps, and which was called *Kiphas* and *Cephe* by the classical geographers. *Mukaddasi* (p. 141) writes that it is a place full of excellent things, with a strong castle and many churches. If *Nahr Sarbaṭ* be the true reading of the MS., this according to *Yākūt* (II. 552, III. 68) is the name of the river which flows past *Arzan*, and which *Ibn Serapion* has already mentioned under the name of *Wolf River* (see above, Note 1.) This is said (by *Yākūt*) to flow down from a place in Armenia, which the MSS. variously give as *Khūwīt*, *Khūnat*, or *Khūdīt*.

Sātidāmād (written in the MS. without diacritical points) is evidently the river *Sātidamā* of *Yākūt* (II. 552, III. 7), which rises in the mountain of the same name, which, according to *Yākūt*, is a continuation of the *Bārimmā* range (see Section III. note 8). From his description the *Sātidamā*, which

had many tributaries, may be identified with the present Batman Su, one of whose affluents is the river flowing down from Mayāfārikīn.

[SECTION VIII.]

ACCOUNT OF THE CANALS WHICH ARE BROUGHT FROM THE (TIGRIS) AND WHICH FLOW BACK ENTIRELY INTO THE SAME.

From the western* side of the Tigris is taken a canal called Al-Ishākī.¹ Its beginning is a short distance below Takrīt, and it passes to the westward of the Tigris, having on its banks both domains and cultivated lands. It flows on by [Tirhān],† and then comes to the Palace of Al-Mu'tasim, known as Қaṣr-al-Jass. Here it irrigates the domains extending westward of the city of Surra-man-raa (Samarrā), which are specified as the First, the Second, the Third, and so on up to the number Seven. Finally the (canal) flows out into the Tigris opposite Al-Maṭīra.²

From the (Tigris) also, but from its eastern side, is taken the canal called the Upper Al-Ķātūl-al-Kisrawī³ (of the Chosroes). Its point of origin is a little way below Dūr-al-Hārith. From here it flows on, skirting the Palace of Al-Mutawakkil, which is known as Al-Ja'fārī, and here there is over it a stone bridge. From this place it passes on to Al-Ītākhiyya⁴ and here there is over it a bridge called Қaṇṭara Kiarawiyya (of the Chosroes). Thence it passes on to Al-Muḥammadiyya, and here there crosses it (the Bridge-of-Boats called) Jisr Zawārīk. Thence it passes on to Ash-Shādhurwān, and thence to Al-Mamūniyya, which is a large village, next it reaches Al-Kanātīr. Now all these are fertile villages, and domains lying contiguous each to the other. Thence the (canal) passes on to a village called Șūlā (or Salwā),⁵ and next to Bā'akūbā, and here it changes its name to Tāmarrā. From this place it passes on to Bājisrā,

* The MS. reads "eastern" in error.

† Conjectural emendation, MS. Tayrān.

and comes to the Bridge-of-Boats called Jisr-an-Nahrawān.⁶ Here the canal is itself known as the Nahrawān. From thence it flows by the Upper Ash-Shādhurwān, then on to Jisr Būrān, next, passing by 'Abartā, it comes to Yarzatiya, and thence to the Lower Ash-Shādhurwān. Now these are all beautiful villages and domains. From these the canal passes on to Uskāf-Bani-l-Junayd,⁷ which is a city lying on both its banks, for the canal divides the same into halves. Thence it passes on between villages that lie contiguous each to the other, and domains which extend down to where its waters finally flow out into the Tigris, on the eastern bank of the same, a short distance below Mādharayā.⁸

¹ I have been unable to discover after whom the Ishākī Canal takes its name. It is only mentioned in Yākūt's Dictionary once (IV. 844), incidentally; and among early authorities, Yā'kūbī (p. 264) is the only reference I can give. This author, when describing Samarrā, refers to the Nahr-al-Ishākī, which (he writes) irrigated the gardens and lands on the western side of the Tigris opposite Samarrā. In the MS. of Ibn Serapion the canal is said to "pass by Tīrān," a place-name which is mentioned by no other authority. For this I propose to read Tīrhān, which was one of the districts near Samarrā. Yā'kūbī (pp. 255 and 257) mentions At-Tīrbān as the name of the plain on part of which Samarrā was built, and Ibn Kūrdādbih (p. 94) includes it among the districts belonging to Mosul. Written Tīrhān, the name is often mentioned in the Syrian Chronicle of Thomas of Margā (see E. A. W. Budge, *The Book of Governors*, II. 290).

Kaṣr-al-Jass, "the Gypsum Palace," is described by Yākūt (IV. 110) as situated above the Palace named Al-Hārūnī, which the Caliph Al-Wāthik built at Samarrā (cf. Bilādhuri, p. 297).

- ² The position of Al-Maṭīra is fixed by Ibn Serapion (see below, Section IX.). Ya'kūbī also refers to it, in several passages, as the limit reached by the buildings of Samarrā, down stream, on the eastern bank; Ya'kūbī further (p. 259), confirming Ibn Serapion, also states that it lay two leagues distant from Samarrā. According to Yākūt (IV. 568) Maṭīra took its name from a certain Maṭār, son of Fazara of the Shaybān tribe, who was of the sect of the Kharijites. The place (he says) was originally called Al-Maṭāriyya, after him; which name in course of time became changed into Al-Maṭīra.
- ³ The line of the great Kāṭūl-Nahrawān Canal still exists, and has been surveyed (*cf.* papers by Captain F. Jones, R.N., *Records*). This great canal, originally dug by the Sassanian Kings, was brought into working order by the Caliphs and served to irrigate the lands on the eastern bank of the Tigris, from a point more than a hundred miles north of Baghdād, to a like distance down stream, to the south-east of the capital. The greater number of the places mentioned by Ibn Serapion as lying on the canal, unfortunately, now no longer exist, and the numerous ruins which stud its banks are apparently for the most part nameless.

Dūr, where the canal took its origin, still exists. This name was common to many places in Al-Īrāk. Yākūt (II. 615) mentions seven Dūrs, and there were two between Samarrā and Takrīt. This Dūr, which Ibn Serapion surnames, of Al-Ḥārith, Bilādhurī (p. 297) gives as Dūr-al-'Arabāyā.

The ruins of the Palace of Al-Mutawakkil (called Al-Ja'fari from the name of that Caliph) still exist. Bilādhurī (p. 298) says that a city, called Al-Mutawakkiliyya, grew up round the palace, with which were incorporated both the neighbouring town of Dūr (mentioned above) and the village of Al-Māhūza.

⁴ Al-Ītākhiyya took its name from Ītākh, the Turk, a captain of the Body-guard of Al-Mu'tasim. Yakūt (IV. 430) states that the name of the place was originally a monastery called Dayr Abi Sufra, being called after one of the Kharijites, and that Al-Mutawakkil at a still later period changed the name a second time from Al-Ītākhiyya to Al-Muhammadiyya, in honour of his son Muhammad, afterwards the Caliph Al-Muntasir. Possibly this may be the Muhammadiyya, mentioned by Ibn Serapion as coming next below Al-Ītākhiyya.

Other authorities make no mention of either Kanṭara Kisrawiyya, "the Bridge of the Chosroes"; or of Jisr Zawārīk, "the Bridge-of-Boats."

The village of Al-Ajama, "the Thicket," is mentioned above (Section I. note 4), but the name apparently occurs in no other author; the same remark applies to the three villages of Ash-Shādhurwān, "the Weir," Al-Mamūniyya, and Al-Kanāṭir, "the Bridges."

⁵ The name spelt Ṣūlā, in this passage of the MS., is written Ṣalwā a few lines below. Ibn Rusta (p. 90) calls it Bāb Ṣalwā, and this is shortened in the *Tanbih* (p. 53) to Bāṣalwā. Ibn Khurdādbih (p. 175) also gives the name as Ṣalwā, but Abu-l-Fidā (p. 55) has Ṣūlā, as in the first passage of Ibn Serapion. Other authorities do not mention this town. Hence, except that it lay on the Kāṭūl Canal, nothing is known of it. It is not marked on the modern maps, but its position is more or less fixed by the fact that it stood four leagues below the junction of the Abu-l-Jund Canal with the great Kāṭūl (see below, Section IX.).

Bā'akūbā, according to Yākūt (I. 472), is a large village belonging to the Upper Nahrawān district, and lies ten leagues distant from Baghdād. The place still exists. Following the same authority (I. 454), Bājisrā is a small town also about ten

leagues distant from Baghdad, but rather more to the eastward of the capital, on the Hulwān road. It stood in a well-cultivated district, and was surrounded by palm-trees.

• At the Bridge-of-Boats called Jisr-an-Nahrawān stood the town of Nahrawān, which Ibn Rusta (p. 163) describes as occupying both banks of the canal, there being markets and a mosque in both quarters of the town, eastern and western. Round the mosques, especially that in the eastern quarter, were rest-houses (*Khāns*) for travellers and pilgrims. Nahrawān town lay four leagues distant from Baghdad, on the Hulwān road, and its site is marked in modern times by the town called Sifwa.

Ash-Shādhurwān-al-A'lä, "the Upper Weir," and the Bridge-of-Boats at Jisr Būrān, are neither of them mentioned by other authorities. 'Abartā, however, still exists. Yākūt (III. 604) describes it as a town of Persian origin, where there was a great market. Razātiya, or Yarzātiya (for the MS. is indistinctly written), mentioned as below 'Abartā, is possibly wrongly placed in the MS. of Ibn Sera-pion, and should come *above* 'Abartā. None of the other geographers mention this town, except Mas'ūdī in the *Tanbih* (p. 53), who gives the name as Burzātiyā, and he places it below 'Abartā. A place called Zateriyeh, however, is marked in Kiepert's map *above* and west of 'Abartā, and Jones (p. 38) gives this name as Resatiyeh. Ash-Shādhurwān-al-Asfal, "the Lower Weir," is not marked on the maps or mentioned by other authorities.

• Uskāf of the Banū-l-Junayd has been identified with the ruins marked Semak, or Sumakeh (Jones, p. 97). Yākūt (I. 252), who pronounces the name Iskāf, says the Banū-l-Junayd were chiefs of this district and celebrated for their hospitality. He adds that there were two places of this name, Upper and Lower Iskāf, both of the Nahrawān District, whose lands,

in his day (thirteenth century A.D.), had completely fallen out of cultivation, for the Nahrawān Canal (Yākūt adds) had gradually silted up, and the Saljuk Sultans had been too much occupied in their disputes to find time for dredging and mending the dykes; “further, their armies made a road-way of this same canal, whereby the district and the canal have gone to ruin.”

⁸ Mādharāyā, where the Nahrawān ran out into the Tigris, is placed by Ya'kūbī (p. 321) immediately to the south of Jabbul, and before you come to Al-Mubārik, which last lay opposite Nahr Sābus. He adds that Mādharāyā was in former times inhabited by Persian nobles. Yākūt (IV. 381) adds that the village in his day was for the most part in ruin, that it lay opposite Nahr Sābus, and was of the Fam-āṣ-Silh district.

[SECTION IX.]

From the Tigris also are taken the Three (lesser) Kāṭūls. The beginning of all three is at one place, namely some two leagues below Surra-man-raa, at a point between Al-Matīra and Barkuwārā.¹ The Upper Kāṭūl of the (three) is called Al-Yahūdī. There is over it the bridge called Kāntara Waṣīf. From this point it passes on for some length, till (finally) it falls into the (great) Kāṭūl-al-Kisrawī (of the Chosroes) below Al-Mamūniyya.

The second (Kāṭūl), which is called Al-Mamūnī, and is the middle one, passes along by villages and domains which form a district of the Sawād, and (finally) falls into the (aforesaid) Kāṭūl-al-Kisrawī, below the village of Al-Kanātīr.

The third (Kāṭūl), which is called that of Abu-l-Jund,² and is the lowest of the three, but the finest of them all, and the best cultivated along both its banks, flows between many villages and domains. From it branch channels which irrigate the domains lying on the eastern bank of

the Tigris, and in this way the most part of its waters flow back into the Tigris. The main canal passes on to Taffir, and here there is a Bridge-of-Boats over it. From thence it passes on to the Kāṭul-al-Kisrawī, (joining it) at a point four leagues above Śūlā (or Salwā).

From the Tāmarrā is taken a canal called Al-Khālis.³ It runs between villages and domains and many (minor) canals are derived from it. It is a great waterway, and boats can pass up and down. It falls ultimately into the Tigris on its eastern bank, some two leagues below Ar-Rāshidiyya.

From the Nahrawān also is taken a canal called the Nahr Diyālā.⁴ Its point of origin is one mile below Al-Jisr (the Bridge-of-Boats at Nahrawān). It flows by villages and domains, and finally falls into the Tigris three leagues below Baghdād.

Now from the Tigris, at various points below the city of Wāsīt, are taken many canals which either fall into the Swamp or else flow one into the other. Of these we have already mentioned (the main-channel, which is) the largest and finest (see Section I.). Among the rest is a canal called Nahr Bān, which begins below Wāsīt at a village known as Nahr Bān. Thence it passes by villages and domains, and turning about it finally flows out into the Swamp.

There is also taken from the Tigris a canal called the Nahr Kuraysh. Its point of origin is at a village likewise called Nahr Kuraysh. It flows by villages and domains, and finally falls into the Swamp to the west of [Wāsīt].⁵

There is also taken from the Tigris a canal called As-Sīb.⁶ This is Sib-al-'Ukr, and the city of Al-'Ukr lies on its banks. Its point of origin is two leagues below Nahr Bān. It flows on through villages and domains, passing by Al-Jawāmid, and from it many (minor) canals are derived. Finally, after turning about, it falls into the Swamp.

From the Tigris also is taken the canal called Burdūdā. Its point of origin is at a village called Ash-Shadidiyya. It is a fine canal, and it flows out into the Swamp.

Such, therefore, are the Canals which fall into the

Tigris and which are derived from the same; and we have so detailed them unto thee that thou shouldst understand the matter.

¹ Barkuwārā, where the three lesser Kātūls branch from the Tigris, lay close beside Al-Maṭīra (see Section VIII. note 2). Barkuwārā is mentioned by Ya'kūbī, where the name is spelt Balkuwārā (p. 265 and cf. note *d*, where other readings are given). The variant Bazkuwār occurs in Yākūt (I. 605), and Jones (p. 47) gives Bez-guara as the name of a place at this spot. Possibly, therefore, Bazkuwārā is the correct reading, for the difference in Arabic between *z* and *r* lies in the addition of a diacritical point.

The bridge called Ḳantara Waṣīf doubtless took its name from Waṣīf, a celebrated captain of the Turk Body-guard under Al-Mu'tasim.

² The third and lowest of the minor Kātūls is apparently the only one of which any trace is found on our maps. According to Bilādhūrī (p. 297) it derived its name of Abu-l-Jund, "Father, or Supplier, of the Soldiers," from the fact that the crops, raised on the lands watered by it, served to supply the rations of the troops. It was dug by Hārūn-ar-Rashid, who built a palace here while superintending its construction. In regard to the name Kātūl it may be mentioned that Yākūt (IV. 16) asserts that the word etymologically signifies "a cut," and hence it was applied to a trench dug or cut in the ground.

Taffir is apparently the place mentioned by Jones (p. 47) under the name Tafra. Yākūt (III. 539) says that he had himself visited Taffir, which was a waterless and pastureless plain, where wild animals dwelt, lying between Bā'akūbā and Dakūkā, on the road from Baghdad to Arbil. No habitations were here to be met with, and Yākūt adds that his guide,

when the caravan travelled by night over this plain,
"was wont to take his direction by the Pole-Star,
until, with the day, the plain had been crossed."

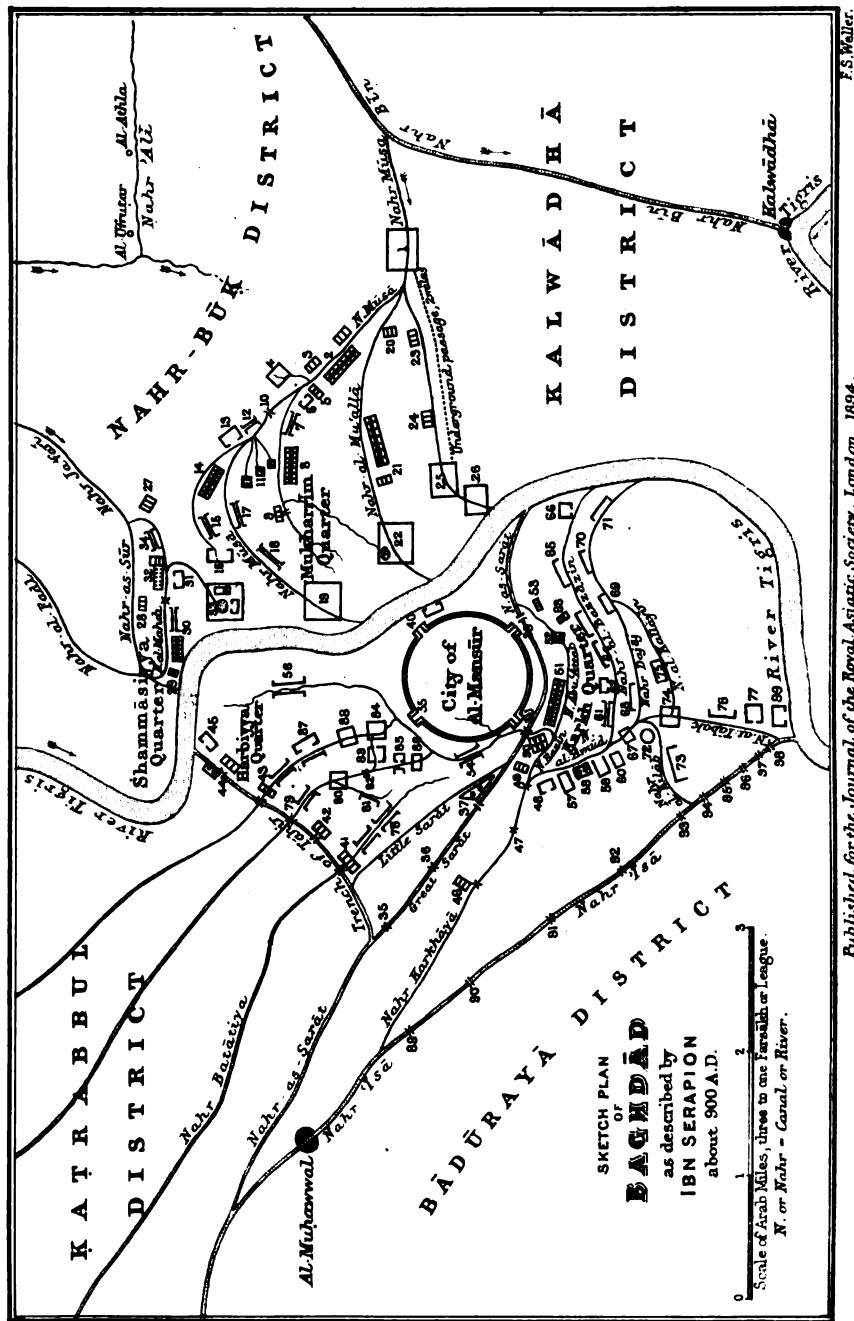
- ³ The point where the *Nahr-al-Khāliṣ* left the *Tāmarrā* is not specified. *Ar-Rāshidiyya*, the place two leagues above which the *Khāliṣ* flowed out into the Tigris, is not mentioned by any other geographer, but possibly may be identified with the present *Khor Rāshidiyya*, immediately to the north of the ruins called *Bedran* (*Al-Baradān*). From this passage and what our author adds further of the *Nahr-al-Khāliṣ* when describing the canals of Eastern *Baghdād* (see Section X.) it is evident that the *Khāliṣ* of the tenth century A.D. is not identical with the canal of that name marked in Kiepert's map, which last flows at some distance to the north-west of *Bā'akūbā*; hence a good deal higher up than the *Khāliṣ* of Ibn Serapion.
- ⁴ The *Nahr Diyālā* of Ibn Serapion coincides generally with the lower reach (south of *Sifwa*) of the present stream of the same name. But from our texts it is evident that the names *Diyālā*, *Tāmarrā*, and *Khāliṣ* were applied at different epochs to different streams. The account in Ibn Serapion (tenth century A.D.) does not agree with what is given in *Yākūt* (thirteenth century A.D.), still less with the nomenclature of the modern map. *Yākūt* (I. 812 and II. 638) says that the *Tāmarrā* is identical with the *Khāliṣ* Canal, which also is identical with the *Diyālā*; and he goes on to describe, how the bed of the *Tāmarrā* was artificially paved, for a length of seven leagues, in order to prevent its waters cutting through the soil, and how seven streams were taken from its lower course to irrigate a like number of districts on the hither side of Eastern *Baghdād*.
- ⁵ Although there is no blank space left in the MS., the name of a place must have dropped out at this point, and I have supplied "Wāsit" in the text for want of any better suggestion.

The Nahr Bān has been discussed above (Section I. note 11). Nahr Kuraysh is not mentioned by any other authority.

⁶ The Nahr-as-Sib is mentioned by Yākūt (III. 209) as a canal, of the district of Al-Baṣra, on which there were many large villages. In two other passages (III. 275 and 697) the same author speaks of 'Ukr, which he pronounces 'Akr, surnamed As-Sadan, "of the Veil." It was one of the villages of Ash-Shurṭa, a district lying between Wāsit and Al-Baṣra, and was situated on the right (*i.e.* to the south-west) of one travelling down the Tigris. Ibn Rusta (p. 95) apparently refers to the same place under the name of 'Ukr-as-Sayd ("of Fishing," or "Hunting"), which he says was in his day (early tenth century A.D.) occupied by the people called Az-Zutt, that is the Indian Jhats, said to be identical with the gypsies.

Al-Jawāmid (the plural form of *Jāmida*) means the "drained lands" or those artificially "dried," and reclaimed from the Swamps. Yākūt (II. 10 and IV. 217) describes Al-Jāmida as a large village of the Wāsit district, that he had himself often visited.

The Burdūdā canal and the village of Ash-Shadīdiyya are not to my knowledge mentioned by any other geographer.



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Published for the Journal of the Royal Asiatic Society, London, 1894.

REFERENCES TO SKETCH-PLAN OF BAGHDAD.

EASTERN BAGHDAD, OR 'ASKAR-AL-MARDI.

1. **Kasr-ath-Thurayyā** (Palace of the Pleiades).
2. **Bāb Sūk-ad-Dawābb** (Market for Beasts of Burden and the Gate).
3. Gate called **Bāb 'Ammār**.
4. Palace called **Dār-al-Bānūja**.
5. **Bāb Mukayyar-al-Kabir** (the great Pitched Gate).
6. **Dār** (or House of) **Ibn-al-Khaṣib**.
7. Road of **Sād-al-Waṣif**.
8. **Al-'Allāfin** (the Hay-market).
9. Road and Gate of the **Mukharrim** Quarter with the Bridge of **Al-'Abbās**.
10. Bridge of **Al-Anṣār**.
11. The three Tanks of **Al-Anṣār**, **Haylāna**, and **Dādū**.
12. **Darb-at-Ṭawil** (the Long Road).
13. Palace of **Al-Mu'tasim**.
14. **Sūk-al-'Atāh** (the Famine Market).
15. Road called **Karm-al-'Arsh**.
16. **Dār** (or House of) **Wazir Ibn-al-Furāt**.
17. The Great Road.
18. The Road of 'Amr the Greek.
19. The Garden of **Az-Zāhir**.
20. Gate called **Bāb Abraz**.
21. **Bāb Sūk-ath-Thulāthā** (Tuesday Market and Gate).
22. **Kaṣr-al-Firdūs** (the Palace of Paradise).
23. Gate called **Bāb Kati'a-Mūshajīn**.
24. Gate called **Bāb-al-'Āmma**.
25. Palace called **Kaṣr-al-Hasani**.
26. **Kaṣr-at-Tāj** (Palace of the Crown).
27. Gate called **Bāb Khurāsān**, of the Eastern Side.
28. Gate and Bridge of **Al-Barādān**.
29. Gate called **Bāb-ash-Shammāsiyya**.
30. Market called **Suwayka Ja'far**, and Road of the Canal of **Al-Mahdi**.
31. **Dār-ar-Rūmiyyin** (House of the Greeks).
32. Market called **Suwayka Naṣr-ibn-Mālik**, and the Iron Gates.
33. Palace and Great Mosque of **Ar-Ruṣāfa** with the Garden of **Hafs**.
34. Road of the Gate of **Khurāsān**.

WESTERN BAGHDAD, OR CITY OF AL-MANŪR.

35. Bridge called **Kanṭara-al-'Abbās**.
36. **Kanṭara-as-Śiniyyāt**.
37. **Kanṭara Rahā-al-Batrīk** (Bridge, and Mills of the Patrician).
38. **Al-Kanṭara-al-'Atīka** (the Old Bridge), and the **Kūfa Gate**.
39. **Al-Kanṭara-al-Jadīda** (the New Bridge), and the **Baṣra Gate**.
40. **Kaṣr-al-Khuld** (the Palace of Perpetuity), lying between the **Khurāsān Gate** of the Western Side, and the **Bridge-of-Boats** over the Tigris.
41. Gate, Bridge, and Road of **Al-Anbār**.
42. **Bāb-al-Hadid** (the Iron Gate) and Bridge.
43. Gate called **Bāb Harb**, Bridge, and Road.
44. Gate called **Bāb Katrabbul**, and Bridge of the Mill of **Umm Ja'far**; in the **Zubaydiyya Fief**.
45. House of **Ishāk** the **Tāhirid**.
46. Gate called **Bāb Abu Kubayṣa**.
47. **Kanṭara Darb-al-Hijāra** (Bridge of the Road of **Al-Hijāra**).
48. Hospital and **Kanṭara-al-Bimā-īstān** (Bridge of the Hospital).
49. Gate called **Bāb-al-Muṣawwal**.
50. Suburb called **Rabād Humayd**.
51. Market called **Suwayka Abu-l-Ward**.
52. Pool called **Birkat Zalzal**.
53. **Bāb Tāk-al-Harrāni** (Gate of the Arch of the **Harrānian**).
54. Road of the **Kahtaba's**.
55. **Bāb-ash-Shām** (the Syrian Gate).
56. Road to the (Upper) **Bridge-of-Boats**.
57. **Ad-Darrābāt**.
58. Mill of **Abu-l-Ḳasim**.
59. Place of the Men of **Wāṣit**.
60. **Al-Khafka**.
61. Road of the Painter (**Al-Muṣawwir**).
62. House of **Ka'b**.
63. Gate of the **Karkh Quarter**.

64. Quarters of the Cloth-Merchants (Al-Bazzāzin), and of the Cobblers (Al-Kharrāzin) or of the Butchers (Al-Jazzūrin).
 65. Quarter of the Soap-makers.
 66. Dār-al-Jawz (The Nut House).
 67. Quadrangle of the Oil-merchant (Murabba'at-az-Zayyāt).
 68. Quarter of the Canal-diggers.
 69. Quarter of the Reed-weavers.
 70. Road of the Pitch-workers.
 71. Place of the Sellers of Cooked-food.
 72. Dawwāra-al-Ḥimār (Mound of the Ase).
 73. The Fief of Doga.
 74. Quadrangle of Ṣālih.
 75. As-Sawākin.
 76. Mashra'at-al-Ās (the Myrtle Passage).
 77. Dār Bātikh (the Melon House).
 78. Road of Al-Kabeh (the Ram).
 79. Water-conduit called 'Abbārat-al-Kīkh, and Road of Dujayl.
 80. Murabba'at-al-Furs (Quadrangle of the Persians).
 81. Dukkān-al-Ibnā.
 82. Bridge of Abu-l-Jawn.
 83. Place of the Scribes for the Orphans.
 84. Quadrangle of Shabīb.
 85. Road and Palace of Hāni.
 86. Garden of Al-Kass.
 87. Road of the House of Ibn-Abu-'Awn.
 88. Quadrangle of Abu-l-'Abbas.
 89. Bridge called Kāntara-al-Yāsi-riyya.
 90. Kāntara-ar-Rūmiyya (the Bridge of the Greek woman).
 91. Kāntara-az-Zayyātīn (Bridge of the Oil-merchants).
 92. Kāntara-al-Ushnān (the Alkali Bridge).
 93. Kāntara-ash-Shawk (the Thorn-merchant's Bridge).
 94. Kāntara-ar-Rumān (the Pomegranate Bridge).
 95. Kāntara-al-Maghid (the Bridge of the Place that is dried up).
 96. Kāntara-al-Bustān (the Garden Bridge).
 97. Kāntara-al-Ma'bādi.
 98. Kāntara Bani Zurayk.
 99. Kaṣr 'Isā (Palace of 'Isā).

[SECTION X.]

CANALS OF EASTERN BAGHDĀD.

Now the canals of the City of Peace (Baghdād), which flow through the same, are those from which the (people) who live near by to them take their drinking-water. We begin with the canals that are on the eastern side of the Tigris, which is called 'Askar-al-Mahdi (the Camp of Al-Mahdi).¹

Of these is the canal called the Nahr Mūsā. Its place of origin is from the canal called Al-Nahr Bin,² at the back of the Palace of Al-Mu'tadid, known as Kaṣr-ath-Thurayyā (the Palace of the Pleiades). Now the origin of the Nahr Bin is from the Nahrawān (Canal), at a short distance above the Bridge-of-Boats (at the town of Nahrawān). Thence the Nahr Bin passes on, with running waters, and from it branch many canals which irrigate the Sawād (or plain near) Baghdad. This canal passes to the east of the Palace of the Pleiades aforesaid, and on its banks are villages and domains. It next irrigates part of the district of Kalwādhā, and finally flows out into the Tigris a little less than two leagues below Baghdad.

The Nahr Mūsā,³ as already mentioned, is derived from the (Nahr Bin), and its place of origin also has been described. Passing on the (Nahr Mūsā) enters the Palace of the Pleiades, and turning round and about it, passes out again. Then it reaches a place called the Dividing of the Waters, and there it divides into three streams.

The first stream (which is the Nahr Mūsā itself) passes to Bāb Sūk-ad-Dawābb (the Gate of the Market for Beasts-of-Burden), and thence goes across (the gate called) Bāb 'Ammār. Here there is taken from it a canal which passes to (the Palace known as) Dār-al-Bānūja, and there it disappears.

The Nahr Mūsā itself passes on after traversing the Bāb Sūk-ad-Dawābb, and comes to the Bāb Mukayyar-al-Kabir (the great Pitched Gate). Here there is taken from it a

canal which passes to the Dār (or House of) Ibn-al-Khaṣīb, which stands in the road called after Sa'd-al-Wasīf. Next it passes out to Al-'Allāfin, and here there falls into it the canal which Al-Mu'taqid dug* for the Lake. Thence the canal passes by the road, which is behind the wine-shops, towards Al-'Allāfin, and which is known as the road of the Bāb-al-Mukharrim. Then the canal passes under (the Bridge called) Kāntara-al-'Abbās, which is at (the Gate called) the Bāb-al-Mukharrim, and flowing along the road to (the quarter of) Al-Mukharrim, it disappears.

The Nahr Müsā itself next goes on to (the Bridge called) Kāntara-al-Anṣār; and here there are taken from it three canals. The first of these flows into the tank (Hawd) of the Anṣār; the second into the tank of Haylāna; and the third into the tank of Dāūd.

The Nahr Müsā itself next passes on to the road (called) Darb-aṭ-Tawil, and the Palace of Al-Mu'taṣim. Here there is taken from it a canal which passes to (the Market of) Sūk-al-'Aṭsh. After flowing along the centre of the road called Karm-al-'Arsh, it finally falls into the Dār (or House of the) Wazir 'Ali-ibn-Muhammad-ibn-al-Furāt, and there disappears.

The Nahr Müsā itself flows on skirting the Palace of Al-Mu'taṣim, and passes out into the Great Road. Next it comes to the road of 'Amr-ar-Rūmī, and then enters (the Garden called) Bustān-az-Zāhir, which is irrigated by it; lastly it falls into the Tigris a little way below this garden.

The Second Canal,⁴ at the Dividing (of the Waters), flows towards the (Gate called) Bāb Abrāz, and here it enters Baghdaḍ. This (canal) is called Nahr-al-Mu'allā. It flows between the houses to the Bāb Sūk-ath-Thulātha (the gate of the Tuesday Market). Next it enters the Palace of Al-Mu'taqid, which is called Al-Firdūs (Paradise), and after passing through and about it, flows out into the Tigris near this palace.

* For this next line of text Al-Khaṣīb has the following: "And some of its (waters) pass to the Bāb Sūk al-Ghanam (the Gate of the Sheep-Market), and thence to the Trench of Al-'Abbās."

The Third Canal,⁵ at the Dividing (of the Waters), flows to the Bāb Ḫatī'a Mūshajīn* (the Gate of the Fief of Mūshajīn). Thence it passes to the (gate called) Bāb-al-'Āmma; and next enters (the palace) called Ḫaṣr-al-Ḥasānī, and, after passing round and about it, flows out into the Tigris near the Palace of Al-Muktafi, known as Ḫaṣr-at-Tāj (the Palace of the Crown).

From the Nahr Bīn, above mentioned, is taken a canal called the Nahr 'Ali. Its point of origin is at a short distance above (the head of) the Nahr Mūsā. It passes across the highway of Khurāsān to the village of Al-Athla⁶; and flowing on irrigates the district of Nahr Būk and the hamlet of Al-Ufrūṭar. Finally, it falls into a canal from the Khāliṣ (Canal).

From the Nahr-al-Fadl (which will be described below) is brought a canal called the Nahr-al-Ja'fariyya. It flows by villages and domains and loses itself in the Sawād (or Plain) of Baghdād, which lies to the north of the city. From this Nahr-al-Ja'fariyya is brought a canal called Nahr-as-Sūr (the Canal of the Wall), for it flows along the Wall of Baghdād. (As already said), its origin is from the Nahr-al-Ja'fariyya, and it flows by the (gate called the) Bāb Khurāsān, and that called Bāb-al-Baradān. Finally, it flows out into the Nahr [al-Fadl][†] which itself flows out into the Tigris near the (gate called) Bāb-ash-Shammāsiyya.

From the Nahr-al-Khāliṣ, which, as we have already stated (see Section IX.), falls into the Tigris below the place called Ar-Rāshidiyya, there is brought the canal (already mentioned) called Nahr-al-Fadl. It flows towards the (gate called) Bāb-ash-Shammāsiyya, and in passing irrigates the domains and villages that lie along its banks. It finally flows out into the Tigris at the Bāb-ash-Shammāsiyya (aforesaid). From this Canal of Ash-Shammāsiyya, otherwise called the Nahr-al-Fadl, is taken a canal called the

* The reading of this name is uncertain. Al-Khaṭīb gives Mūshajīr.
† MS. reads Al-Khāliṣ, in error.

Nahr-al-Mahdī. Its point of origin is a little way above the Gate (of Ash Shammāsiyya); passing on it enters Baghdād by the Bāb-ash-Shammāsiyya, and flows to the (market called) Suwayka Ja'far. Then, passing by the road known as the Road of the Nahr-al-Mahdī, it reaches the (bridge called) Kantara-al-Baradān,¹ whence it enters the (House of the Greeks) Dār-ar-Rūmiyyin. Then it passes out to (the market called the) Suwayka-Nasr-ibn-Mālik; and next, entering Ar-Ruṣāfa, it comes to the Great Mosque, and to (the garden called) Bustān Ḥafs, where it (finally) falls into a tank which is in the interior of the Palace of Ar-Ruṣāfa.

From this canal (of Al-Mahdi) is taken a canal, the origin of which is in the Market of Nasr (aforesaid) at the Iron Gates (Al-Abwāb-al-Hadid). It passes along the centre of the road of the Gate of Khurāsān, flowing on to where it finally falls into the Nahr [as-Sūr]^{*} near the Gate of Khurāsān.

These, therefore, are the Canals (of Baghdad) on the eastern side of the Tigris, and there now remain the Canals of the western side; and these, if it please Allah, I will explain to thee.

¹ In this and the two following sections on the Canals of Baghdad, the notes supply brief references for those places, only, which I have found mentioned by other authorities. It is not, however, intended to make them exhaustive. I hope to discuss the whole subject of the topography of Ancient Baghdad in a future paper; and have therefore limited myself, in this place, to what seemed absolutely necessary for the elucidation of the text of Ibn Serapion.

These three Sections (X., XI., XII.) on the Canals of Baghdad have been copied (and, as usual, without any acknowledgment and with many omissions) by Al-Khaṭīb, in his *History of Baghdad*. This useful

* MS. reads Nahr-al-Faḍl, in error.

compilation has never yet been printed, but good MSS. of the work exist in the British Museum and the Paris Library.

The great eastern quarter of Baghdād, that lay on the Persian side of the Tigris, and which, during the last four centuries of the Abbasid Caliphate, became the main quarter of the capital, was originally only a suburb of the city of Al-Mansūr (see Section XI. note 1), of the western side of the Tigris. The eastern quarter, in the beginning, had been called 'Askar-al-Mahdī, "the Camp of Al-Mahdi," son and successor of Al-Mansūr, for Al-Mahdi had encamped here with his troops in A.H. 151 (768) after returning from his expedition into Khurāsān. Al-Mahdi subsequently built a palace near this camp, called Ar-Ruṣūfa, "the Cause-way," also a Mosque, and in after years, during his Caliphate, a city, composed of houses built on the fiefs granted to his followers, spread over the adjacent lands. Here the later Caliphs built their palaces, and 'Askar-al-Mahdi soon afterwards became the seat of government, the western quarter tending more and more to ruin.

- ² The Nahr Bin, Yākūt writes (IV. 836), is also called the Nahr Bil, and its waters irrigate the lands of the district called Nahr Būk. This last, it is to be remarked, was not the name of a canal (in spite of the word *Nahr* having that signification), but of a district. The land near Baghdād on the eastern side of the Tigris, was divided into two sections; up-stream and to the north with the river on the west, was the Nahr Būk District; while down-stream and south-east lay the District of Kalwādhā, with the town of the same name on the Tigris bank.
- ³ This account of the Nahr Mūsā and its branches is repeated by Yākūt (IV. 846) in a very much abridged form. The Palace of the Pleiades stood two miles distant from the palace on the Tigris bank,

called Kaṣr-al-Hasani. Yākūt describes (I. 924) an underground, vaulted passage-way, which the Caliph had built for connecting the two palaces, and along which his women could pass from one to the other without appearing in the streets.

Of the places lying on the Nahr Mūsā and its branches, the following are mentioned by other writers. The Palace of Al-Bānūja (on the first branch canal), Al-Khatīb (f. 89) states, belonged to a daughter of Al-Mahdi. Her name is also written Bānūka, "Little Bānū" or Lady, and under this form occurs in Ibn Kūtayba (p. 193), who says that she died young. The second branch canal passed to the Palace of Ibn-al-Khaṣīb, who was Wazir of the Caliph Al-Muntasīr (cf. Fakhri, p. 285). The quarter of Al-Mukharrim, according to Bilādhurī (p. 295), was so called from a man of this name who had settled here in the early days of Islām, before Baghdaḍ was founded. Yākūt (IV. 441) describes this quarter as situated between the Ruṣāfa and Nahr-al-Mu'allā quarters. In after times the Buwayhid princes built their palaces here, as also some of the Saljuḳ Sultans; but all this was subsequent to the date of Ibn Serapion.

In regard to the three Tanks, Yākūt states (II. 362) that the Hawd Dāūd was called either after Dāūd, son of the Caliph Al-Mahdi, or after one of his freedmen. It lay adjacent, he says, to the market called Sūk-al-'Atsh (see next paragraph). The Hawd Haylāna was called after one of the wives of either Al-Manṣūr or of Hārūn-ar-Rashīd, who bore this name, and caused this tank to be dug. Of the Tank of the Ansār, "the Auxiliaries," no details are given.

The Palace of Al-Mu'taṣim, on the Nahr Mūsā, is mentioned by Ya'kūbī (p. 255) as having been the residence of that Caliph between the years A.H. 218-221, and immediately prior to his removal, with

his Turk body-guard, upstream to Samarrā (see Section I. note 3). The Sūk-al-‘Aṭsh, "the Famine Market," is described by Yākūt (III. 194) as lying between the Ruṣāfa and the Nahr-al-Mu‘allā quarters. It was built for the Caliph Al-Mahdī by a certain Sa‘id-al-Khursi, Chief of the Police, and merchants from the Karkh quarter (see Section XI. note 1) were brought over and settled here. It was at first proposed to call it Sūk-ar-Rayy, "the Market of Satiety," but the word 'Aṭsh, "Famine," took its place and persisted.

‘Ali-Ibn-al-Furāt, whose palace stood near this, was three times Wazīr to the Caliph al-Muktaḍir (*cf.* Fakhri, p. 311). ‘Amr-ar-Rūmī, "the Greek," is probably the individual mentioned by Bilādhūrī (p. 323), as having been Freedman of the Caliph Al-Hādī, who named ‘Amr governor of Kāzwin in Persia. The Garden of Az-Zāhir is referred to incidentally by Yākūt (III. 195, IV. 441). It lay on the Tigris bank near where the Mosque called the Jami‘-as-Sultān afterwards stood, and apparently was to the south of Ar-Ruṣāfa.

* The second canal at the "Divide" was called after Al-Mu‘allā, Freedman of Al-Mahdī, and a great General under Hārūn-ar-Rashīd. Yākūt (IV. 845) says that this man held more governments than had ever been granted to any other individual—having been Governor of Al-Baṣra, Fārs, Al-Ahwāz, Al-Yamāma, and Al-Bahrayn. The Nahr-al-Mu‘allā gave its name to the great quarter of Baghdaḍ in which the Palaces of the latter Caliphs stood.

The gate called the Bāb Abraz and the Tuesday-Market are both mentioned by Yākūt (I. 774, III. 193), who gives the name of this gate under the form Biyabraz. Al-Firdūs "The Palace of Paradise," is also referred to incidentally by the same author (IV. 845); and it took its water from the Mu‘allā Canal.

⁵ The third canal at the "Divide" appears to have had no special designation. The Palace called Al-Hasanī received its name from Al-Hasan Ibn Sahl, whose daughter Būrān was married to Al-Mamūn (see Section I. note 9), Al-Hasan being, at that time, Wazīr. Yākūt (I. 805) relates that the Kaṣr-al-Hasanī was the same Palace which under Ar-Rashīd had been called the Kaṣr Mamūnī, having been built by Ja'far, the Barmecide, for presentation to Al-Mamūn, the heir-apparent. Kaṣr-at-Tāj, "the Palace of the Crown," was built on land adjacent to the Hasanī Palace. It was begun by Al-Mu'tadid, according to Yākūt (I. 808), but the Caliph left it half finished to build the Palace of the Pleiades (see note 3, above), and the Tāj was only completed under his son, the Caliph Al-Muktafi.

⁶ Al-Athla is mentioned by Yākūt (I. 118) as lying one league distant from Baghdād. Al-Ufrūṭār is not given elsewhere; neither is there any mention made in Yākūt of the various canals which branch from the Khālis going towards the Shammāsiyya quarter. This quarter has been already noticed (Section I. note 6). Yākūt (III. 317) describes it as lying adjacent to "the Greek House" called Dār-ar-Rūm, and above Ar-Ruṣāfa, in the upper part of Eastern Baghdād. Here, at a later date than Ibn Serapion, the Buwayhid prince, Mu'izz-ad-Dawla, built his great palace.

⁷ The bridge called Kanṭara-al-Baradān, after the village lying to the north of Baghdād (see Section I. note 6), gave its name to a quarter and a gate of the eastern city. Yākūt (IV. 187) notes that the bridge was built by a certain As-Sarī-ibn-al-Huṭam. The Dār-ar-Rūmiyyīn, "the House of the Greeks," is the Dār-ar-Rūm mentioned in the previous note, but this and the other places in or near Ar-Ruṣāfa are not further specified by Yākūt. The Little Market (Suwayka) of Naṣr, Yākūt (III. 201) says, was called after a certain

Naṣr-ibn-Mālik, of the Khuza'a tribe. Al-Mahdi granted him the land here in fief; and he was father of the celebrated Ahmad-az-Zāhid, "the Ascetic," who suffered persecution under the Caliph Al-Wāthik.

[SECTION XI.]

CANALS OF WESTERN BAGHDĀD.¹

Of these is the canal called Aṣ-Šarāt.² Its origin is from the Nahr ʿIsā, at a short distance above the village of Great Al-Muḥawwal. Thence the canal passes, watering the domains and gardens of Bādūrayā, and many (minor) canals branch from it. Entering Baghdād, it passes the bridge called Kāntara-al-‘Abbās, then goes on to the Kāntara-aṣ-Ṣiniyyāt, next it passes to the Kāntara Rahā-al-Batrīk (the Bridge of the Patrician's Mill), which same is the Bridge of Az-Zabd; then it comes to the Kāntara-al-‘Atīka (the Old Bridge), next to the New Bridge (Kāntara-al-Jadīda), then, finally, the (Šarāt Canal) flows out into the Tigris a little way below (the Palace called) Al-Khuld.

From the Šarāt is taken a canal called the Trench (Khandaḳ) of Tāhir.³ It starts from the Canal of the Šarāt, one league below the head of the same (that is where the Šarāt itself branches from the Nahr ʿIsā). Flowing on (the Khandaḳ) waters various domains, and, turning, passes round Baghdād in the part adjacent to (the quarter of) Al-Harbiyya. It first goes by the (gate called) Bāb-al-Anbār, and there is here a bridge (Kāntara) over it. Then it passes Bāb-al-Hadid (the Iron Gate), where also there is a bridge. Next it comes to the Bāb Ḥarb, where there is also a bridge, and then to the Bāb Katrabbul, and here there is the Kāntara Rahā-Umm-Ja‘far (the Bridge of the Mill of Umm-Ja‘far). Next passing through the midst of the Fief of Umm-Ja‘far, the (Trench) flows out into the Tigris a little way above the House (Dār) of Ishāk-ibn-Ibrāhīm the Tāhirid.

From the Khandak (or Trench) is taken a canal called the Little Sarāt. This canal takes its way, cutting across the Gardens, and after passing by part of Bādūrayā, flows out finally into the Great Sarāt at a point a little way below the Patrician's Mill.

From the Nahr 'Iṣā is taken a canal called Karkhāyā.⁴ It passes through the midst of the district of Bādūrayā, and there branch from it (many minor) canals which ramify throughout Bādūrayā, being called and named variously. Along both its banks are villages, domains, and gardens, which extend until it enters Baghdād at the (gate called) Bāb Abu-Kubaysa. After this it passes to the Kanṭara-al-Yahūd (the Bridge of the Jew), and then on to the (bridge called) Kanṭara Darb-al-Hijāra. Next it passes to the Kanṭara-al-Bīmāristān (the Bridge of the Hospital), and the (gate called) Bāb Muḥawwal, and here there branch from it all the canals of (the quarter of) Al-Karkh.

Now the first of these canals has its point of origin immediately after the Karkhāyā has passed the Bridge of the Bīmāristān, and it is called Nahr Razīn. Passing along it is taken into the (Suburb called) Rabād Ḥumayd, and, after going round and about therein, it passes out to (the Market called) Suwayka Abu-l-Ward. Thence it passes to the (Pool called) Birkat Zalzal, through which it flows, and next comes to (the gate called the) Bāb Tāk-al-Harrāni, and finally falls into the Great Sarāt immediately below the New Bridge. In this (latter) part the (Razīn) Canal is known as the Nahr Abu-'Attāb. Now when the Nahr Razīn comes to the gate of the Market of Abu-l-Ward, there is taken from it a canal which passes by a Kūraj (or Conduit), which carries (its waters across) the Old Bridge (Al-Kanṭara-al-'Atīka, over the Great Sarāt). Flowing on from here, it goes along the road of the Kūfa Gate, where (a canal) branches off from it which enters part of the remains of the (original) City of Al-Mansūr, and here its waters fail. From the Gate of Kūfa, the main canal, after flowing along the

Road of the Kahtaba's, comes to the Bāb-ash-Shām (the Syrian Gate), whence, passing by the Road of the Jisr (or Bridge-of-Boats), it skirts the Zubaydiyya (Fief), and finally disappears there.

(To return to) the Canal of Karkhāyā. After passing Al-Bimaristān (the Hospital), it comes to the place called Ad-Darrābāt,⁵ and here takes the name of Al-'Amūd. This is the stream from which branch the canals of the Inner (quarter of) Al-Karkh. The main canal next passes to a building adjacent, which is called the Mill of Abu-l-Kasim, and thence to a place (inhabited by) the men of Wāsit. From thence it passes to a place called Al-Khafka,* and there is now taken from it the (canal called) Nahr-al-Bazzāzīn (of the Cloth-merchants); here it turns about and comes out in the road of Al-Muṣawwir (the Painter). Thence it passes to the (house called) Dār Ka'b, and flows on to the Gate of Al-Karkh. Here it enters (the quarter of the Cloth-merchants, called) Al-Bazzāzīn, thence passing to that (of the Cobblers, called) Al-Kharrāzīn.† Here it enters the quarter of the Soap-makers, and then finally flows out into the Tigris under the Dār-al-Jawz (the House of the Nut).

(Now to return to) the main canal, this passes on from Al-Khafka, to where it skirts the Murabba'a-az-Zayyāt (the Quadrangle of the Oil-merchant), and here there branches from it a canal called the Nahr-ad-Dajāj (the Fowl's Canal).⁶ This last, turning off, extends to (the quarter of) the Canal-diggers, and thence passes to (the quarter of) the Reed-weavers, and the road of the Pitch-workers; and finally it falls out into the Tigris at the place of the Sellers of Cooked-food. (Returning to the main canal), this passes on from the Quadrangle of the Oil-merchant to Dawwāra-al-Himār (the Mound of the Ass), and there turns off from it at this point a canal called Nahr-al-Kilāb (the Dogs' Canal), which goes along the

* Reading of MS. doubtful.

† In the MS. this name may be read Al-Jazzārīn, "the Butchers."

road of the Fief of the Dogs, and flowing on finally falls into the Nahr 'Isā at (the bridge called) Kantara-ash-Shawk. But the main canal passes on from the Dawwāra-al-Himār to a place known as the Quadrangle of Sālih, and here there turns from it a canal called (after the Cooks who sell Fried-meats) Nahr-al-Kallāyīn, which passing on extends to (the place called) As-Sawākīn, and thence to the Reed-weavers' quarter, where it flows out into the Nahr-ad-Dajāj (before described), and from this point the two form one canal. (Returning to) the Quadrangle of Sālih, the main canal passes on to a place where it becomes the Nahr Tābak, and then finally it falls into the Nahr 'Isā at a place known as Mashra'at-al-Ās (the Myrtle-passage), which is over against the Melon-house (Dār Battikh).

Such, therefore, are the Canals of (the quarter of) Al-Karkh; and there remain over the canals of the Ḥarbiyya (quarter), and these, if it please Allah, may He be exalted! I will also detail unto thee.

¹ In order to understand the following description, a few lines must be devoted to a summary account of the topography of ancient Baghādād. The original city, as founded by the Caliph Al-Maṇṣūr, was circular, being surrounded by a double wall and ditch, with four equidistant gates. From gate to gate measured an Arab mile (about one English mile and a quarter), and the circumference being thus four Arab miles, the diameter of the town was rather over one mile. This circular city stood on the western side of the Tigris, immediately above the point where the Sarāt Canal, coming from the Nahr 'Isā, joined the Tigris, and the Sarāt flowed round the southern side of the city. The four gates were: first, the Baṣra Gate, opening S.E. and down-stream, overlooking the Sarāt where it was crossed by the New Bridge; second, the Kūfa Gate, opening S.W., and at a short distance above the Sarāt, across which, by the Old Bridge,

lay the great Kūfa high road; third, the Syrian Gate, opening N.W. on the Ḥarbiyya quarter; and fourth, the Khurāsān Gate, opening N.E., overlooking the Tigris and the great Bridge-of-Boats which crossed the river. In after times the name of this fourth gate, the Bāb Khurāsān, was transferred to the gate of the city on the eastern bank, through which passed the great high road to Persia (see Section X.).

Such was the city founded and finished by Al-Mansūr in about A.H. 146 (763), but which, becoming the capital of the Abbasids, very quickly outgrew its earlier limits. Already under Al-Mansūr the markets were removed from his circular (and walled) city, to a suburb built on the southern side of the Ṣarāt Canal. This market-suburb faced the Baṣra Gate, and was given the name of Al-Karkh. Ya'kūbī says (p. 246) that it extended two leagues in length by one league across. From Al-Karkh northward, and westward—past the Kūfa Gate and along the Ṣarāt, towards Al-Muḥawwal, a village three miles from Baghdaḍ—the Caliph divided the ground into fiefs for his nobles, and the lands were soon covered with buildings which extended to beyond the suburb of the Anbār Gate. Lastly, on the northern side of the original city, up-stream, and beyond the Syrian Gate, lay the Ḥarb quarter, which was bounded to the north by the line of Tāhir's Trench.

In the century and a half which had elapsed, counting from the date of the foundation of the city down to the epoch at which Ibn Serapion wrote, Baghdaḍ had undergone many changes. It had never recovered the destructive effects of the great siege, when Al-Āmīn had defended himself, to the death, against the troops of his brother Al-Mamūn; and again it had suffered semi-depopulation by the removal of the seat of Government to Samarrā (see Section I. note 3). The original round-city of Al-Mansūr had long ago been absorbed into the

great capital, which covered ground measuring about five miles across in every direction, and the circular walls must, at an early date, have been levelled. The four gates, however, had remained and had given their names to the first suburbs, which, in time, had been absorbed into the Western town and become one half of the great City of Peace (Dār-as-Salām), the Baghdād of the Caliphs.

³ The Sarāt Canal dates back to Sassanian times. It is a prominent feature in the history of the Muslim conquest (cf. Bilādhurī, p. 246), and the name was apparently transferred in later times to the other Sarāt, mentioned above (Section VI. note 6). Kantara-as-Šiniyyāt may mean "the Porcelain Bridge" (Šin being the Arab name for China). Possibly, however, the word is of Aramaic origin, signifying "of the Date-palms," for Aṣ-Šin, with this sense, is a name common to many places in Babylonia (cf. Z.D.M.G. XXXIX. p. 9, note 4). Yākūt (III. 378) in the place of Aṣ-Šiniyyāt, gives Aṣ-Šabibāt, probably a clerical error, for the MSS. of Al-Khaṭīb confirm Ibn Serapion.

The Patrician's Mills are described by Ya'kūbī (p. 243) and Yākūt (II. 759). The name of the bridge near these is written by Al-Khaṭīb (f. 104) Az-Zabd, and Zabad is given in Yākūt (II. 914) as the name of a place in Western Baghdād "mentioned in the Histories." Al-Mansūr granted these mills in fief to Al-'Abbās, his brother, and after him, doubtless the neighbouring Bridge of Al-'Abbās was called. The Old Bridge, opposite the Kūfa Gate, Ya'kūbī (p. 244) states, was one of the first to be built by Al-Mansūr; the New Bridge, opposite the Baṣra Gate, Bilādhurī (p. 295) ascribes to Al-Mahdi.

The famous Kaṣr-al-Khuld, "the Palace of Perpetuity," on the Tigris bank, Yākūt (II. 459) states, was built by Al-Mansūr. It was the favourite residence of Hārūn-ar-Rashīd, and apparently fell

to ruin after the great siege of Baghdād, during the civil war following the death of that Caliph ; for Hārūn-ar-Rashid's son, Al-Amin, had, at the last, entrenched himself with his troops in this palace. It lay immediately below the great Bridge-of-Boats crossing the Tigris to the eastern quarter. On the site of the palace the Buwayhid prince 'Adud-ad-Dawla, in A.H. 368 (978), built his famous Hospital (*Bimāristān*).

* The Trench of Tāhir took its name from the founder of the Tāhirid Dynasty of Khurāsān, who had been the General of the troops of Al-Mamūn during the civil war. He crushed the power of Al-Amin, and was responsible for his death. The Harbiyya quarter was named after Harb-ibn-'Abd-Allah of Balkh, who, Yākūt (II. 234) states, was a favourite of Al-Manṣūr. By the thirteenth century A.D. the Harbiyya had come to be a separate walled-suburb, with its own markets, lying two miles distant from old Baghdād. Ibn Hawkal (p. 164) describes the Harbiyya as lying opposite, on the western bank of the Tigris, to the Shammāsiyya on the eastern side. Ishāk, son of Ibrāhīm the Tāhirid, near whose Dār (or palace) the Trench flowed out into the Tigris, is, I presume, the member of that family who, according to Mas'ūdī (VII. 381), was Governor of Baghdād under Al-Mutawakkil, while that Caliph was living at Samarrā. Yākūt (III. 378) is certainly in error in stating that the Trench of Tāhir flowed out into the Tigris, "in front of the Gate of Al-Basra." He must here have confounded it with the Sarāt.

Umm Ja'far (the Mother of Ja'far) was the surname of the famous Zubayda, cousin and chief wife of Hārūn-ar-Rashid, and mother of Al-Amin (see Section V. note 3). The Zubaydiyya Fief (mentioned below) is referred to by Yākūt (II. 917, IV. 141).

⁴ From Al-Muhawwal to the first bridge (the Yāsiriyya) on the 'Isā Canal, measured one mile, and as the Karkhāyā is said to have branched off "a short distance" below Al-Muhawwal, I presume its head to have been above the Yāsiriyya. Yākūt (IV. 252) quotes the present account of the Karkhāyā, but adds that by the thirteenth century A.D. all trace of this canal had disappeared. Of the places here mentioned most do not occur again in Yākūt. The Hospital (Bīmāristān) is not to be confounded with that built by 'Adud-ad-Dawla (see note 2). Ya'kūbī (p. 244) describes the gate called Bāb Muhawwal as leading out to the suburb of Humayd, which Yākūt (II. 750) says was called after one of the nobles of Al-Mansūr—Humayd, the son of Al-Kahtaba, who gave his name to a road mentioned below (see Section XII. note 3). The Suwayka, "little Sūk" or Market of Abu-l-Ward, Yākūt (III. 201) describes as having been built by a certain judge, in the reign of Al-Mahdi. The same authority (I. 592) states that Zalzal, who dug the Pool called after him, was the great lute-player, brother-in-law of the celebrated musician Ibrāhīm of Mosul, whose music was the delight of Hārūn-ar-Rashīd and his court. The gateway called the Arch (Tāk) of the Harrānian was built by a certain Ibrāhīm, whom Yākūt (III. 489) calls a freedman of Al-Mansūr.

⁵ The two places called Ad-Darrābāt—which may mean "the female musicians"—and Al-Khaṭka are mentioned by Al-Khaṭīb (f. 104), who quotes this passage. Khafka, which means "a short sleep, a nap," is curious as a place-name. Al-'Amūd signifies the "main-stream" of a river or canal.

⁶ Nahr-ad-Dajāj, "the Fowls' Canal," is mentioned by Ya'kūbī (p. 250) and Yākūt (IV. 838). The Poulterers had their market here. The Nahr-al-Kilāb, "the Dogs' Canal," took its name from *the Dogs' Fief*, adjacent thereto, which Al-Khaṭīb mentions

(f. 83) as having been so called by Al-Mansūr (and for want of a better designation) by reason of the number of these animals which had congregated there. The Nahr-al-Kallayīn, named from the cooks who fried fish and lived on this canal, is mentioned by Yākūt (IV. 843). He adds that a village called Warthāl stood on this spot before the building of Baghdād. He also describes (IV. 841) the Nahr Tābak, stating (III. 486) that it derived its name from the great "tiles" (*tābak*) made here, with which it was customary to pave the houses in Baghdād. Yākūt adds that this canal was originally called the Nahr Bābak, having been dug by Bābak or Papak, the Sasanian. It apparently flowed out into the Nahr 'Isā near the palace called the Kāṣr 'Isā. Ya'kūbī, on the other hand (p. 250), says that this canal took its name from a certain man called Tābak-ibn-Šamyah. The Dār-al-Battikh, "the Melon House," is mentioned by Yākūt (II. 517), but he gives no details.

[SECTION XII.]

CANALS OF THE HARBİYYA.¹

Of these is a Canal, which is brought from the Dujayl and is called the Nahr Baṭātiyā.² Its point of origin is six leagues below the head of the Dujayl. It passes thence, watering many domains and villages, and goes by the midst of (the district of) Maskin, whence it flows out through the domains, and here is lost.

But there is brought from the Baṭātiyā, from a point a little below the Bridge-of-Boats of Baṭātiyā, a canal which flows on towards Baghdād, into which it passes, by the conduit of the Kūraj at the Bridge of the Gate of Al-Anbār. It enters Baghdād at this point, passing along the road of the Bāb-al-Anbār, and, traversing the road of Al-Kabsh, there disappears.

Now from the Nahr Baṭātiyā aforesaid is brought another canal, its origin being at a point lower down than

that of the first canal. It flows towards Baghdād, and passes (into the city) by a conduit called 'Abbārat-al-Kūkh, which crosses (the Trench of Tāhir) between the (gates of the) Bāb Harb and the Bāb-al-Hadid. Passing this, it enters Baghdād, running down the road of Dujayl to (the Quadrangle of the Persians) Murabba'at-al-Furs. Here there is taken from it a canal called Nahr Dukkān-al-Ibnā (of the Shops of the Persian-Arab nobles); which flowing off disappears.

The main canal passes on from the Quadrangle of the Persians to the Bridge of Abu-l-Jawn.³ Here there is taken from it a canal to the place of the Scribes for the Orphans, and thence to the (Quadrangle called) Murabba'a Shabib, and there it falls out into the canal of the road (near the Syrian Gate), as we shall describe below.

The main canal passes on from the bridge of Abu-l-Jawn to the road of the (palace called) Kaṣr Hāni, thence it passes to the (garden called) Bustān-al-Kass, and finally it flows out into the canal which passes down the road of the Kaṭṭaba's.

From the Nahr Baṭāṭiyyā is brought a canal, whose origin is from the (channel called) Kanāt-al-Kūkh; and it flows to Baghdād. It passes by the Conduit, which is a Kūraj, over the bridge of the Bāb Harb, and there enters Baghdād. Flowing down the middle of the road of the Bāb Harb, it comes to the road of (the house called) Dār Ibn Abū-'Awn,⁴ and next to the Quadrangle of Abu-l-'Abbās. Thence it passes to the Quadrangle of Shabib, where there falls into it the canal (of the Scribes for the Orphans), as we have already mentioned; and from this point it passes to the Bāb-ash-Shām (the Gate of Syria).

These, therefore, which we have discussed, are the Canals of (Baghdād), the City of Peace. Now the canals which are in (the quarter called) Al-Harbiyya are (the kind of water-courses called) Kanāt, and they run underground, but (their courses outside the city) where they begin are (canals and) uncovered, as, please Allah, may He be exalted! thou hast understood.

¹ The water of the Harbiyya Canals had to cross the Khandak, or Trench of Tāhir, in order to reach the Harbiyya quarter, and the conduits generally passed over by the bridges crossing the trench in front of the several gates. A water-conduit, crossing at right angles a lower canal, appears, in Baghdād, to have been called either Kūraj or 'Abbāra. Kūraj is the name which Yākūt (IV. 198) gives to one of the canals of the Western quarter, which was brought down from the Kātūl, and which, whenever it broke its banks, laid the whole of that part of Baghdād under water. M. de Goeje says (*Histoire des Carmathes*, 2nd edition, note 3 to p. 13), that Kūraj is the Arab form of the Persian *Kūra* "a canal." The word 'Abbāra, which Ibn Serapion also uses, does not occur in this sense in our Arabic dictionaries; but it is evident from the present and the following passages that 'Abbāra means "a small aqueduct or water-conduit crossing a canal." In many cases the word *Kūraj* of Ibn Serapion's MS. is replaced in the corresponding passage of Al-Khaṭīb by the word 'Abbāra—which is a noun formed from the verb 'abara, "to cross over," following the grammatical form of such words as *Kallasa*, "a lime-kiln," and *Kayyāra*, "a bitumen-pit," (cf. W. Wright's Grammar, 2nd edition, I. 199).

² The paragraph on the Baṭāṭiyyā Canal is given, in a mutilated form, by Yākūt (IV. 835), who quotes it at second-hand from Al-Khaṭīb. Shāri'-al-Kabsh, "the Road of the Ram," is mentioned by Yākūt (IV. 233), who speaks of Al-Kabsh-wa-l-Asad, "the Ram and the Lion," as a quarter of Western Baghdād, in his day long gone to ruin. It was the limit, according to Al-Khaṭīb (f. 67), of the houses of Baghdād on the west. Murabba'at-al-Furs, "the Quadrangle of the Persians," Yākūt states (IV. 485) was a fief granted by Al-Manṣūr

to certain men of that nation. The reading *Nahr Dukkān-al-Ibnā* is from the Paris MSS. of Al-Khatīb. The word *Dukkān* is used by so early an authority as Bilādhurī (p. 281) in the usual sense of a "balcony," or "shop"; while *Ibnā* is the term applied by the Arabs to the nobles of Persian race who ruled in Arabia (see *Mas'ūdī*, IV. 188).

- ³ The Bridge of Abu-l-Jawn is mentioned incidentally by Yākūt (III. 277). The Quadrangle of Shabīb the same authority states (III. 489) was named after a certain Shabīb-ibn-Rāh; Bilādhurī (p. 296), however, gives him as Ibn Wāj. The Garden of Al-Kass is mentioned by both Bilādhurī (p. 296) and Ya'kūbī (p. 247) as being named after a certain freedman of the Caliph Al-Mansūr. The road which was called after the family of the Kahtaba, since their houses and fiefs bordered it, is referred to by Ya'kūbī (p. 246), who speaks also of the Suburb called after Al-Hasan Ibn Kahtaba (see Section XI. note 4).
- ⁴ The House of Ibn Abu-'Awn took its name from the son of Abu-'Awn, who, according to Yākūt (II. 750), was a freedman of Al-Mansūr, and at one time Governor of Egypt. He was a native of Jurjān, near the Caspian Sea, and was called 'Abd-al-Mālik ibn Zayd or Yazid, according to Ya'kūbī (p. 249). The Quadrangle of Abu-l-'Abbās is given in Yākūt (IV. 485), and is ascribed to a certain Abu-l-'Abbās-al-Fadl-ibn-Sulaymān of Tūs, who was one of the nobles of Al-Mansūr.

[SECTION XIII.]

And now as regards the canals Al-Basra, and the description of Al-Batīha¹ (the Swamp), and (the estuary of the Tigris called) the Dijla-al-'Awrā; verily all these I will describe unto thee, and grace comes from Allah!

DESCRIPTION OF AL-BATĪHA¹ (THE SWAMP).

Now the beginning of the Swamp is at Al-Katr. This place is a strait of water growing with reeds. Next to this comes what is called a Hawr; and Hawr is the name for a great sheet of (clear) water wherein no reeds grow.² The name of this first Hawr is Bahassā.* Following this comes a strait full of reeds, and then the second Hawr, which has the name of Bakamsā. Next comes another strait growing with reeds, and then the third Hawr, the name of which is Baṣrayāthā. Then another strait with reeds, and next the fourth Hawr, the name of which is Al-Muhammadiyya, on which is the (tower called) Mināra Hassān. This last is the largest of all the Hawrs. Finally there is a last strait with reeds, which extends down to (the channel called) the Nahr Abu-l-Asad.³ This stream passes by Al-Hāla and the village of Al-Kawānin, and it finally falls out into the (Blind Tigris or) Dijla-al-‘Awrā.

¹ The great Swamps formed by the Euphrates and the Tigris are called, in Arabic, Al-Batīha or, in the plural, Al-Batāyih. Bilādhurī (p. 292) dates the origin of the Swamps as far back as the reign of the Persian king Kubādh I., towards the end of the fifth century A.D., when the dykes on the Tigris, having been for many years neglected, the waters poured through a breach below Kaskar and flooded the low-lying lands. During the reign of Anūshirwān the Just, son and successor of Kubādh, the dykes were partially repaired and the lands brought back under cultivation; but under King Khusrāw Parwiz, the contemporary of Muhammad, and about the year seven or eight after the Flight (A.D. 629), both the Tigris and the Euphrates rose in such flood as had never before been seen, burst their dykes in various places, and laid all the

* Reading uncertain.

surrounding country under water. According to the account in *Bilādhuri*, King Parwīz himself superintended the repair of the dykes, sparing (he writes) neither men's lives nor money, "crucifying forty dyke-men, at a certain breach, in one day, and yet was unable to master the water." The Swamps, thus formed, became permanent, for, during the succeeding years, when the Muslims were overrunning Mesopotamia and destroying the Persian monarchy, the dykes naturally were left uncared for. "Then breaches came in all the embankments, and none attended, for the Dikhāns (the Persian landlords) were powerless to renew the great dykes, and so the Swamps lengthened and widened."

Ibn Rusta (p. 94) describes the Swamps in his day as occupying a space measuring thirty leagues (about 100 miles) across in every direction. They were covered with reeds, and their waters abounded with fish, which were caught, salted, and exported. In another passage (p. 185) the same author describes how the Tigris below Al-Kaṭr divides into three branches, through which its waters flowed into the Swamps. These waterways were too shallow to float the river-boats, and the cargoes from them were therefore transferred to skiffs, which were able to navigate the channels through the swamps, and pass out into the open spaces of clear water, the name of which Ibn Rusta writes "Hawl" (p. 185). He continues:—"Now, in among these channels, dry places have been made on platforms formed of reeds, and huts have been built, where shelter may be had from the gnats. In each of these huts five men are stationed as guards."

² The names given for the four *Haws* (in Ibn Rusta written *Hawl*), or sheets of open water, in the Swamps, are not, to my knowledge, mentioned by any other geographer. The first *Hawr*, called *Bah-assā*, is written in the MS. without diacritical points,

and the first letter (which I have pointed to read B) may just as likely be read T, Th, N, or Y. Bakamsā and Basrayāthā are written clearly, with points. Al-Muhammadiyya, a name common to many towns, does not occur in other authorities as the name of a place in the Swamps. Hassān, the Nabathēan, whose tower, or minaret, existed at this place, is referred to by Bilādhuri (p. 293) and Kudāma (p. 240) as having been employed by the Governor, Al-Hajjāj, to drain and reclaim lands in the Swamps, during the days of the Omayyad Caliphs.

3 The main channel leading out from the Swamps was the canal called the Nahr of Abu-l-Asad, who is stated by Bilādhuri (p. 293) to have been a Freedman of the Caliph Al-Mansūr. He was at one time in command of troops at Al-Baṣra, and either dug or widened this canal, so as to allow boats to pass along it; for more probably the canal already existed from Persian times, as Yākūt remarks (IV. 830).

[SECTION XIV.]

DESCRIPTION OF THE DIJLA-AL-'AWRĀ.

Now, where the (water) flows out from the Nahr Abu-l-Asad, the Dijla-al-'Awrā (the Blind Tigris)¹ lies in front, going crosswise. The road to Al-Baṣra is that on the right hand where the (water) flows out; while to the left is the road leading to 'Abdāsi and Al-Madhār.² And in this last direction there is no exit or river-mouth, for on the contrary (the water flowing up it) this is the limit reached by the ebb and flow of the tides. When the (water) comes out from (the channel called) the Nahr Abu-l-Asad, and turning leaves the same, the (main-stream) passes near the following places, namely³: Ad-Daskara, Al-Maftah, 'Ab-bādān, and Sulaymānān; and finally it flows out into the sea below 'Abbādān. We will later on detail to thee the positions of these villages and cities on the two banks of

the Blind Tigris, at the time when we describe the Roads and Ways; if it please Allah, be He exalted!

¹ I have translated Dijla-al-'Awrah by "Blind Tigris," for the word 'Awrah, which means in Arabic "blind of one eye," is applied, as an epithet, to rivers that have become silted up. In the same sense a road is said to be "blind," along which there is no sign of the way. The corresponding verb, which is used by Ibn Rusta for the "silting up" of the Tigris, has in the dictionaries (cf. those of Lane and Dozy, s.v.) the meaning "to become blind," and also "to become halt or maimed."

The Blind Tigris, called in Persian Bahmanshir (*Tanbih*, p. 52; and *Yākūt*, I. 770), also known as the Fayd or "Estuary" of Al-Basra, corresponds exactly (as described by Ibn Serapion) with the present Shatt-al-'Arab, extending from modern Korna downwards as far as 'Abbādān, for in the tenth century A.D. the Persian Gulf came up north to this line. The distances between the Basra Canals (given in the next Section) tend to the conclusion that the Nahr Abu-l-Asad was identical with the last reach of the present Euphrates, before its confluence with the Tigris at Korna; while the present Tigris, or rather the last six leagues of its course above Korna, is the channel referred to in this and the next Section as the Nahr-al-Madhār, which is said to have been dammed up towards 'Abdāsī and Al-Madhār. The exact position of these two cities is uncertain; but they must have been situated on or near what is at present the course of the Tigris immediately above Korna. According to Ibn Rusta (confirmed by *Yākūt*, I. 669, line 15), in Sassanian times, and before the bursting of the dykes which led to the formation of the Swamps (see note 1 to Section XIII.), the Tigris of those days followed

the same *eastern* channel which it does at the present time. The account in Ibn Rusta (p. 94) appears to me of sufficient importance to be worth translating : " Now, as to the Blind Tigris, verily before the days of Islām it used to go straight up from Al-Madhār, where at the present day the channel is stopped ; for passing up thence by 'Abdāsī, which is of the districts of Dastī-Maysān, the channel came out (from the present Tigris bed) at Al-Khayzurāniyya, above Fam-as-Silh, in the district of Wāsit. From thence you pass up to Al-Madāin. Now sea-going ships used, of old, to sail in from the land of India, coming up the Tigris of Al-Basra, and thence could attain to Al-Madāin, for they would sail up (from the Estuary of Al-Basra) and come out above Fam-as-Silh, passing into the Tigris of (the part below where in later times was) Baghdād, whence they came to Al-Madāin. But after those (ancient) days the river burst its banks, flowing out over the land in front (and south) of the place where Wāsit afterwards stood, and here its waters formed the Swamps, as these are known at the present time. . . . Now of old there used to be Swamps at a place called Jūkhā, lying between Al-Madhār and 'Abdāsī, where the waters of the Tigris had collected in the days prior to the shifting of the river-bed into the present (western) course down by Wāsit. But when this change of course took place and the water of the Tigris ceased to flow down its old channel, this place became a desert and arid, so that he who now passes through (Jūkhā) in the summer time suffers from the full force of the Simūn wind." Al-Khayzurāniyya, above Fam-as-Silh, where the ships are said to have passed into the reaches of the Tigris, above where the Swamps afterwards formed, is doubtless the same place which Ya'kūbī names (p. 322) Kanāṭir-al-Khayzurān, "the Bridges, or Arches of Khayzurān," and which he

places on the eastern bank of the river, between Al-Mubārik (opposite Nahr Sābus) and Fam-ās-Silh.

² 'Abdasī, according to Yākūt (III. 603), was the Arabized name of the Persian Afdasahī, which was one of the hamlets of Kaskar, and the name passed to the Arab township which came to occupy the older site.

Al-Madhār was a city of much importance at the date of the Arab conquest, being the capital of the province of Maysān. As already noted, it must have stood on or near the ancient, *eastern*, course of the Tigris, which was more or less identical with the modern course of the river. In Bilādhuri (p. 342), the city is described as not far from Dasti-Maysān. Although no trace of its ruins can be found on the modern maps, Yākūt (IV. 468), in the thirteenth century A.D., writes as though Al-Madhār still existed, and states that it lay four days' journey from Al-Baṣra, being situated between Al-Baṣra and Wāsit. It was celebrated for its beautiful mosque and venerated for the tomb of 'Abd-Allah, one of the sons of the Caliph 'Ali.

³ Of the other towns mentioned in this section, 'Abbādān is the only one of which the exact position is known. It exists at the present day, but lies more than twenty miles inland from the present sea-coast. In the tenth century, Mukaddasi (p. 118) describes 'Abbādān as a city on the sea-coast, standing on the island formed by the estuaries of the Tigris and the Dujayl (or Kārūn river). He adds: "There is no land opposite to 'Abbādān, only the open sea." It was counted as twelve leagues march from Al-Baṣra.

To judge from the native map in the Paris MS., Sulaymānān lay on the Persian side of this island. Ibn Hawkal (p. 173) describes the town as lying "over against (or opposite) 'Abbādān," and Bilādhuri (p. 364) states that it took its name from a

certain Sulaymān ibn Jābir, surnamed "the Ascetic." Ad-Daskara, meaning "the flat-land," Yākūt writes (II. 575), is a name common to many places, but the position of this particular As-Daskara is not given. Al-Maftah is mentioned by Ibn Hawkal (p. 171) as situated near the western frontier of the Khūzistān Province, on the line between Bayān and Al-Madhār. Yākūt (IV. 586) refers to it as a village lying between Al-Basra and Wāsit, belonging to the province of Al-Basra. The native map in the Paris MS. places Al-Maftah opposite the exit of the Nahr Ma'kil, and it must have stood near the great estuary, for in the *Tanbih* (p. 52) the Blind Tigris is given the name of the "Tigris of Al-Maftah."

[SECTION XV.]

DESCRIPTION OF THE CANALS OF AL-BASRA.¹

Now Al-Basra lies near (the estuary called) the Fayd of (Al-Basra), and into this estuary its canals empty themselves. Further, the ebb and flow of the tide comes up to the utmost limit of these canals, and flows back therefrom.

The first canal which branches from the (estuary), after you come out from the Nahr Abu-l-Asad, is that which lies on the right hand, and it extends as far as Al-Basra.² It is called the Nahr-al-Marāh, and its beginning is two leagues from the exit of the Nahr Abu-l-Asad.

The second canal is that called the Nahr-ad-Dayr; and it begins three leagues from the Nahr-al-Marāh.

The third canal is the one called Bithk Shirin; and it begins six leagues below the Canal of Ad-Dayr.

The fourth canal is that called the Nahr Ma'kil,³ and between it and the Bithk Shirin is a distance of two leagues.

The fifth canal is that called the Nahr-al-Ubulla; and Al-Ubulla is at its head. Between this and the Nahr Ma'kil* is a distance of four leagues.

* MS. reads Nahr-al-Ubulla, in error.

The sixth canal¹ is called Al-Yahūdī; and between it and Al-Ubulla is four leagues.

The seventh canal is that called the Nahr Abu-l-Khaṣīb, and it lies a league below the canal of Al-Yahūdī.

The eighth canal is that called the Nahr-al-Amīr; and it flows at a league below the Nahr Abu-l-Khaṣīb.

The ninth canal is called the Nahr-al-Kandil, and it is two leagues below the Nahr-al-Amīr.

These nine canals all flow out into (the estuary called) the Fayd of Al-Baṣra. They are each some four leagues in the length, but some are more, some less. Now this estuary has its mouth by the Dijla-al-‘Awrā (the Blind Tigris) at ‘Abbādān, at the time of the ebb, and it forms a considerable body of water. The town of ‘Abbādān lies on the sea-shore, and the sea comes close up to it. And in regard to all these nine canals, there is none but from it have been taken numerous smaller canals, which water the adjacent domains.

These, therefore, are the celebrated and mighty canals of Al-Baṣra, which flow out by the western bank of the Dijla-al-‘Awrā, and there remain to mention those of the eastern side, which next I will describe to thee, if it please Allāh, be He exalted!

¹ Al-Baṣra, the great commercial port of Baghdād and Mesopotamia, lay on the Arabian side of the Estuary of Al-Baṣra, in other words the Blind Tigris, and was about twelve miles, as the crow flies, from its bank. Two great canals—the Nahr Ma’kil on the north-east, and the Nahr-al-Ubulla on the south-east—brought the ships up from the estuary to the quays of the town, which stood at the junction of these two canals. Muqaddasi (p. 117) describes Al-Baṣra as having its greatest length along this junction-canal, with houses extending back to the desert border behind, where a single gate opened to the plain. In its width, from the canal bank to this gate, the city measured three miles across. The

modern village of Zubayr now occupies the site of old Basra, for the present town named Basra stands on the estuary of the Shat-al-'Arab, and is probably identical in situation with the ancient Al-Ubulla.

² Of the nine canals lying on the western or Arabian side of the Tigris estuary, the highest up, called generally the Nahr-al-Marāh or "the Woman's Canal," appears to be identical with a Nahr Murra, which, according to Bilādhuri (p. 360), was dug by a certain Murra, the Freedman of one of the sons of the Caliph Abu Bakr. In explanation of the name Al-Marāh, another tradition given by Yākūt (IV. 844) states that the "woman" after whom the canal was named was a certain Persian princess with whom Khālid, General of the Muslim army, made a treaty of peace. The Nahr-ad-Dayr took its name from a Dayr or "Cloister" which stood at the mouth of this canal; and a village of that name still exists at the spot indicated. According to Yākūt (II. 660, IV. 839), a monastery called Dayr-ad-Dihdār had stood here from the days before Islām. Many monks lived in it, and the place was held in high honour by the Christians. The town was noted for the excellent porcelain dishes, which were manufactured here, and exported for sale to Al-Baṣra. According to Bilādhuri (p. 367), the Nahr Bithk Shirīn takes its name from Shirīn, the beautiful wife of King Khusraw Parwiz. *Bithk* means a "cutting" in the dyke, through which water flows.

³ The fourth canal, the Nahr Ma'kil, is, as before stated, the chief waterway from the north by which ships reached Al-Baṣra. It was called after Ma'kil-ibn-Yasār, a companion of the Prophet, who dug this canal during the reign of 'Omar (Yākūt, IV. 845). The Persian pilgrim, Nāṣir-i-Khusraw (p. 85), who visited Al-Baṣra in A.H. 443 (1051), describes the Nahr Ma'kil and the Nahr-al-Ubulla as being each

four leagues in length. Between the two lay a tract of land forming a great island, oblong in shape, for the ends were each but a league across. One short side of the oblong lay on the Tigris Estuary going from Al-Ubulla up to the mouth of the Ma'kil Canal, and the parallel short side was the waterway, joining the ends of the two canals already named, and on the desert-side of which stood the city of Al-Basra. These measurements of Nāsir-i-Khusraw agree very exactly with what is found on the modern maps, for a place called Ma'kil still exists about one league north of Al-Ubulla (which is the modern town of Basra), on the Shatt-al-'Arab. The distance separating these two canals, given at "four leagues" by Ibn Serapion, is therefore probably an overstatement, and we should read "one league," as reported in the diary of the Persian pilgrim. Al-Ubulla took its name from an ancient town which the Greeks called *Apologos*. It stood at the end of the Nahr-al-Ubulla, the waterway by which ships left Al-Basra when setting sail for the Indian seas. Al-Ubulla, lying at the mouth of this canal on its northern bank, had the great Estuary of the Tigris to the eastward. Facing Al-Ubulla, on the southern bank of the canal mouth, was the hamlet called Shikk 'Othmān, *Shikk* meaning "a cutting," or "breach in a dyke." Opposite Al-Ubulla, across the great Estuary of the Tigris, here about a league wide, lay the town of 'Askar Abu-Ja'far, whence, according to Muqaddasi (pp. 118 and 135), the caravans set out for Al-Ahwāz.

⁴ Of the four remaining canals on the western side, the Nahr-al-Yahūdī, the "Jew's Canal," appears to have left no trace of its name on the modern maps, and I can find no notice of the origin of the name. The Nahr Abu-l-Khasib is stated by Bilādhurī (p. 362) to have taken its name from Abu-l-Khasib Marzūk, a freedman of the Caliph Al-Mansūr, who

granted him the lands here in fief. The name is still found on the present map. The Nahr-al-Amīr, according to Bilādhurī (p. 362), was called originally the Nahr Amīr-al-Muminīn, "the Canal of the Commander of the Faithful," to wit the Caliph Al-Mansūr, who caused it to be dug, and granted its lands in fief to his son Ja'far. The last canal is the Nahr-al-Kandil, which Yākūt (IV. 843) pronounces Kindal, and Abu-l-Fidā (p. 57) Kundul. The origin of the name appears to be unknown. It is worth noting that Abu-l-Fidā (pp. 56 and 57) has copied this Section XV. of Ibn Serapion, almost verbatim, into his Geography.

[SECTION XVI.]

CANALS TO THE WEST OF THE BASEA ESTUARY.

Of these, on coming forth from the Nahr Abu-l-Asad, the first is a canal called the Nahr-al-Madhār.* From it are taken many minor canals, but at the end of the canal is a dam. Its length is six leagues.¹

The second canal is that called the Nahr-ar-Rayyān; and it is situated thirteen leagues from [Al-Madhār].† From it are taken many minor canals, and it was originally one of the highways to Al-Ahwāz, but it is now dammed. Its length is six leagues.

The third canal is that called the Nahr Bayān,² and this at the present time is the highway to Al-Ahwāz. From the head of this canal you pass to Hisn Mahdi,³ and thence to Fam Dahastān, which is on the (Estuary from the) sea. Thence to Sūk Bah̄r,⁴ from which you pass along in the Nahr-as-Sidra, and from whence (you descend) to the sea. From Sūk Bah̄r to (the canal called) Al-Masrukān is the river of Al-Ahwāz, which is but a little way, going across, and thence you travel to the cities of Al-Ahwāz.⁵

* MS. Al-Minār, in error.

† The MS. reads Al-Mubārik, probably a mistake.

Now the canal of Al-Masrukān we will describe later on,* if it please Allah Almighty.

¹ The channel leading up to Al-Madhār has been already discussed (see Notes 1 and 2 to Section XIV.). The second canal, the Nahr-ar-Rayyān, appears to have started from a place marked Riyān on Kiepert's map. Ar-Rayyān is mentioned by Ibn Khurdādbih (p. 12) as one of the three districts of Kaskar. Other canals of this name occur in the works of Bilādhūrī and Yākūt, but not this Nahr-ar-Rayyān. For "Al-Mubārik" in the MS. I have substituted "Al-Madhār," for the distance given agrees. However, Yākūt (IV. 408) mentions Al-Mubārik as one of the canals of Al-Baṣra, which was dug by Khalid-al-Kasri, governor of the Two 'Irāks under the Omayyad Caliph Hishām; but the position of the canal is not given by Yākūt.

² The Nahr Bayān, called after the town of that name—which, according to Iṣṭakhrī (p. 95) and Yākūt (I. 773), stood on the eastern side of the Tigris Estuary, five leagues below Al-Ubulla—raises a question of some interest. A reference to the map shows that the Bayān Canal occupies the position of the Haffar Channel, by which, at the present day, the waters of the Kārūn River are for the most part discharged into the Shatt-al-'Arab. The modern Mohammerah, which stands at the western end of this channel, must very nearly be identical in site with the older town of Bayān. A passage in Mu-kaddasi, who wrote about three-quarters of a century later than Ibn Serapion, assigns the digging of this important channel to his contemporary, the Buwayhid Prince 'Adud-ad-Dawla, who reigned from A.H. 338 to 372 (949-982). The canal, however, must have existed before his time, and even before the date of

* See next section.

Ibn Serapion, for it is referred to by Kudāma (p. 194), who wrote in A.H. 266 (880), under the name of the Nahr-al-Jadīd, "the New Canal." Doubtless under the orders of 'Adud-ad-Dawla it was sufficiently widened to permit the passage of sea-going ships; and this is what is referred to in the following passage, which I translate from Mukaddasi (p. 419): "From Hisn Mahdī to the beginning of the 'Adudī Canal is a day's journey, and thence you reach the Tigris. You may also ride from Hisn Mahdī to Bayān in one day's march, across a Sabkha (or Salt-Marsh). Now the River Dujayl of Al-Ahwāz, and the Tigris, each of them forms a broad estuary (Fayd) which opens out to the China Sea (or Persian Gulf), and between these two estuaries lies the Salt-Marsh above-mentioned. In former times people, travelling by boat, were forced to go down by the Estuary of the Dujayl out to the sea, and then turning round sail back again and enter the Tigris Estuary, and thus from the sea reach Al-Ubulla. But in doing this they encountered both danger and fatigue, and hence it was that 'Adud-ad-Dawla opened the Great Canal which leads from the upper part of the Dujayl Estuary to the Tigris Estuary. This canal is four leagues long, and the waterway from Al-Ahwāz to Al-Ubulla is at the present time along the same."

* Hisn Mahdī, "Mahdi's Fortress," lay at the head of the ancient estuary of the Dujayl or River of Al-Ahwāz, which is the modern Kārūn. Ibn Hawkal (p. 172) writes: "The rivers of Khūzistān, which flow down from Al-Ahwāz, from Ad-Dawrak, from Tustar, and from other quarters adjacent to these, all come together at Hisn Mahdī and form an estuary, where the waters are so abundant and copious as to be near a league across, and thence they flow down to the sea." Hisn Mahdī apparently corresponds with the site of no modern town. It lay one day's march

above the place where the Bayān Channel flowed off to the Tigris Estuary. According to Kudāma's distances (p. 194), this fortress was twenty leagues distant from Al-Ahwāz; but I have no authority for determining whether Ḥiṣn Mahdī lay on the western or on the eastern bank of the estuary of the Dujayl, and I have only marked it on the western side because it is more generally mentioned in connection with the towns of Al-'Irāk.

Fam Dahastān is apparently mentioned by no other Arab geographer, and it may be a false reading of the MS. If, however, the reading Dahastān be correct, it would possibly be the name of the canal, whose head (*Fam*) was below Al-Ahwāz, and which, after serving to carry off some of the waters of the Dujayl for irrigation purposes, finally ran out into the Persian Gulf. Yākūt (I. 411) quotes the account of a geographer called Ibn-al-Muhalhal, who died in A.H. 330 (942), and this author mentions a Wādī (river or canal) as branching from the Dujayl below Al-Ahwāz, and flowing down past Al-Bāsiyān, a town that lay half-way between Ad-Dawrak and Ḥiṣn Mahdī.

* Sūk Bah̄r is given by Yākūt (III. 193) as the name of a place in the province of Al-Ahwāz, where certain Custom-houses had stood, previous to the date when the Wazīr 'Ali-ibn-al-Jarraḥ was in office for the first time. This 'Ali, who died in A.H. 334 (946) was several times Wazīr under the Caliph al-Muktafir. He was celebrated for his righteousness and piety, and had abolished these barriers as unlawful. The position of the place is not indicated by Yākūt, but it probably lay on the River Dujayl. The word *Bah̄r*, in this and the following paragraphs of the text, doubtless refers to the great Estuary of the Dujayl and not the actual open sea, for *Bah̄r* in Arabic, though signifying literally "the sea," is also used for any great river, or estuary.

The Nahr-as-Sidra, "The River of the Lotus," is apparently the name given to that part of the Dujayl which lies immediately below Al-Ahwāz.

⁵ Sūk-al-Ahwāz, "The Market of the Hūz" (for *Ahwāz* is the Arabic plural of this latter name, which, with *kh*, the stronger aspirate, is preserved in the name of the province), is the capital of Khūzistān, the Land of the Khūz or Hūz. The town still exists. Mukaddasi (p. 411) describes it as lying for the most part on the eastern bank of the Dujayl, in which quarter the Markets and the Great Mosque were found. This eastern quarter was connected by a long bridge—built of brick arches, called the Kantara Hinduwān—with an island in the river Dujayl, which was also covered with the houses of the city. On the further, or western side of this island, lay the mainstream of the Dujayl, whose waters, at a distance of a bow-shot below the city, poured over a great Shādhurwān, or weir, built of rocks, which served to dam back the stream for irrigation purposes. The remains of this weir still exist, crossing the Kārūn river.

[SECTION XVII.] *

DESCRIPTION OF THE RIVER DUJAYL OF AL-AHWĀZ.¹

Its source is in the mountains of the country of Iṣfahān, and passing by the cities of Al-Ahwāz, it flows out into the Eastern Sea (or Persian Gulf). Into the (Dujayl) flows the River of Junday Sābūr, across which is the Roman Bridge. (Its source is also in) the neighbourhood of Iṣfahān, and it flows into the Dujayl of Al-Ahwāz.

From the Dujayl of Al-Ahwāz is brought a canal called Al-Masrukān.² Its point of origin is above (the weir

* This is the paragraph referred to in the last line of Section XVI. It is copied from folio 47a. of the MS.

called) *Ash-Shādhurwān*, and it flows out into the Eastern Sea (or Persian Gulf).

¹ The Dujayl of Al-Ahwāz is, as already noted, the modern Kārūn. The River of Junday Sābūr is what is now known as the Āb-i-Diz. The bridge called by Ibn Serapion Kanṭara-ar-Rūm (of the Romans or Greeks), Ibn Rusta (p. 90) calls Kanṭara-ar-Rūdh, "the Bridge of the River," and in Ibn Khurdādbih (p. 176) it is given as Kanṭara-az-Zāb. This is, doubtless, the great bridge at Dizful.

² The canal called Al-Masrukān (or Al-Mashrukān, as Ibn Hawkal and most other authorities spell the name) is the artificial channel, apparently that now known as the Āb-i-Gerger, which was led off to the eastward from the Dujayl, through a cutting in the rocks, above the great Weir at Shustar or Tustar. Ibn Khurdādbih (p. 176), following our author, says that the waters of the Masrukān flowed out "into the sea," but the tidal Estuary of the Dujayl is, doubtless, to be understood, here as elsewhere, under the word *Bahr* (sea), the term used. The course of the various streams of Khūzistān in the tenth century A.D. will be best understood by the following passage, which is translated from Ibn Hawkal (p. 172): premising that the town of 'Askar Mukram probably occupied the site of the modern Band-i-Kīr, and that the River of Tustar, otherwise the Dujayl, flowed in those days by a more westerly course than it does at the present time, Ibn Hawkal writes: "The largest of the rivers of Khūzistān is that of Tustar, and this is the river across which, at the gate of Tustar, King Sābūr built a Shādhurwān (or weir), in order to raise

the water to the level of the city-lands, for Tustar lies on an elevation, very similar to the heights adjacent in the country near by. Then this river flows on, passing at the further side of 'Askar Mukram, and thence goes down to Al-Ahwāz, where it comes, by the Nahr-as-Sidra, to Hisn Mahdi, and thence it flows down to the sea. The Nahr-al-Mashrukān runs from the neighbourhood of Tustar till it reaches 'Askar Mukram, which town it divides into two halves. Further on it attains Al-Ahwāz, but its end is here, and it does not pass beyond the capital. When the stream has come to 'Askar Mukram it is crossed by a great bridge of about twenty boats, and in these parts large boats can navigate its waters. And I myself (Ibn Hawkal) have travelled by it from 'Askar Mukram to Al-Ahwāz, a distance of ten leagues. For the first six leagues we voyaged by boat, but afterwards we got out and rode along the course of the stream, for the remainder of the way from this point to Al-Ahwāz was a dry road in the river-bed. The reason of this was that, being then at the end of the month, the moon was waning, and the flood-water in this canal is dependent on the ebb and flow of the tide, and the tide reaches both its lowest ebb and its highest flow in connection with the waxing of the moon."

[SECTION XVIII.]

These, therefore, are the great and celebrated canals of (the district of) Al-Basra; and having now accomplished the detail of the same, it will behove thee to work out the streams which fall into the rivers of the Greek country, and those of the city of Malatya, in order that thou mayest thus know all the affluents that flow into these two noble and mighty rivers (the Euphrates and Tigris), and that

none of them remain over to thee unexamined, if it please Allah Almighty.*

Of these, then, is the Nahr Arsanās. Into this flows a stream called the Nahr-adh-Dhīb (the Wolf River). Its source is in a mountain in the neighbourhood of Kālikalā. It turns and passes by many fortresses, and falls into the Arsanās a short distance above Shamshāt.

There also falls into the Arsanās a river called Nahr-as-Salkīt. It flows forth from the mountains called Jabal Marūr (or Mazūr), and passing by many fortresses it falls into the Arsanās, one mile below the city of Shamshāt, near a mountain that is over the city, and which closes it in.

Another of these is the Nahr Abrik. Into this river there falls a stream called the Nahr Zamra. It flows out of the mountains of Jabal Marūr a little way above where the Nahr Lūkiya takes its rise; and it falls into the Nahr Abrik a little way below the Castle (Al-Ḳal'a).

Another of these is the Nahr Jarjāriya. Into this there flows a stream called the Nahr Ghawth; its source is in the mountains of the Abrik country, and it falls into the Nahr Jarjāriya in the midst of a meadow in that country.

The Nahr Kubākib also has affluents; for there flows into it a stream called the Nahr Karākīs. This rises in the provinces of the Greek country, and flows near to the gate of Zibātra, and at length falls into the Kubākib.

There also flows into (the River Kubākib) a stream called the Nahr-az-Zarnūk. Its source is in a mountain lying between Malaṭya and Hisn Mansūr. It flows into the Kubākib below the mouth of the Nahr Karākīs.

From the Nahr-az-Zarnūk is taken a canal called the Nahr Malaṭya. Passing on it irrigates the domains of Malaṭya, and falls into the Kubākib at a point below the mouth of the Nahr-az-Zarnūk.

From this Nahr Malaṭya is taken a canal, from which come the water-channels of the Nahr Malaṭya. These irrigate the gardens that lie along the same, and after

* What follows is almost a repetition of Section IV., and such points as offer any novelty have already been discussed in the Notes to that Section.

passing through the suburb of Malatya, they ramify throughout the city. Then, after leaving the city, they flow out into the river Kubākib, near to, but below, the Bridge of Kubākib.

So, therefore—through the aid and power of Allah—this description of the rivers of Al-‘Irāk, to wit, the Tigris and the Euphrates, with the streams that flow into them and the canals that are derived from them, is now concluded.

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